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Anglican leaders scramble to head off split

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Harry der Nederlanden

Primates of 37 of 38 sections of the worldwide Anglican communion met at Lambeth Palace, the residence of the Archbishop of Canterbury, Rowan Williams, Oct. 15 and 16 to try to stave off a split threatening the church. The crisis was precipitated when the American wing of the church – the Episcopal Church (USA) elected as Bishop of New Hampshire a divorced father of two who is living in a homosexual relationship. At the meeting in Minneapolis this summer, the Episcopalians also made allowances for blessing same-sex unions. Also part of the mix was the decision of the diocese of New Westminster, BC to bless same-sex marriages.

The actions brought immediate and vehement reaction from the evangelical minority in the North American church as well as from abroad. The conservative element of the church has been growing stronger in both the US and the UK, and the Anglican churches in the developing world are even more strongly evangelical. Several archbishops from Africa and Asia joined conservative American churchmen in denouncing Robinson's appointment as contrary to Scripture and as a break with the Anglican tradition and communion.

Worst crisis in five centuries

Headlines leading up to the meeting, therefore, have been speculating about a schism in the Anglican communion which will see evangelical Anglicans in the US and Canada forming their own organization and allying themselves with their brothers and sisters in the global south. One



Archbishop Rowan Williams greets Archbishop Peter Akinola, Primate of Nigeria, at Lambeth Palace

Anglican leader called it "the most serious crisis to face the church in five centuries," and a Roman Catholic prelate said, "What's happening is in many ways worse than the great schisms 1,000 and 500 years ago."

UPI Religion Editor Uwe Siemon-Netto, under the title, "A rift worse than schism?" generalizes what's happening in the Anglican communion, for it is

happening in Christian churches everywhere: "It does not only divide denomination from denomination. Worse, its fault lines cut straight through many branches of the body of Christ."

The Archbishop of Canterbury is still seen as the titular head of the Anglican church, although the 38 national groupings, each headed by an archbishop, are not subject to his authority. He called

the emergency meeting to seek a way to preserve the unity of the Anglican church, a thing which has often been prized more than faithfulness to Scripture, according to conservative critics. Although the 37 primates hammered out a consensus statement, it remains to be seen whether that is enough to save the church from breaking up.

Evangelicals wanted the primates to tell the U.S. Anglicans back off from the Robinson appointment within a specific time or be suspended from the communion. The leaders, however, seemed more concerned to maintain the unity of the body, and they went little beyond giving the American church a tongue-lashing. This will probably not be enough to satisfy conservatives, who got up a head of steam at a meeting in Dallas, Texas the week prior to the meeting of the primates. In Plano, which drew a much larger crowd than anticipated, evangelicals talked tough, even rehearsing with lawyers what happens to church property when a church breaks with the diocese.

Even before the meeting of disaffected conservatives in Dallas, several dioceses in the US held meetings to protest the action of its leaders at the 74th General Convention in Minneapolis. The 2.3 million member American church is divided into 77 dioceses, and 11 of them took action to distance themselves from the decisions of its national leadership.

Representatives of the Pittsburgh diocese, for example, voted overwhelmingly to tell the General Convention that it "exceeded its authority and departed from its constitution." Therefore, said the diocese, it

considered the action of the higher body "null and void." That part of its annual collections designated for the national body will be diverted to various Anglican mission projects. Although, anticipating deeper schism, representatives passed a declaration saying that all the church buildings belong to the diocese rather than to the national denomination, but they were told that this probably would not wash in court. Lawyers warned churches not to act hastily.

Bishop Robert Duncan, who led the Pittsburgh diocese in its actions, said they were acting in accord with the historic church and that it was the denomination that took schismatic action in electing Robinson, a practicing homosexual.

Gospel as Authority

Duncan carried his strong message to the (non-official) gathering (Oct. 7-9) of conservative Episcopalians in Dallas, where speaker after speaker denounced the action of the General Convention. The meeting originally planned for 2-300 participants swelled to a gathering of 2,672, including 46 bishops and almost 800 priests.

They heard Diane Knippers of the Institute charge that the leadership of the church consisted of an upper middle class elite attached to a 1960s "free-love mentality" prevalent on American campuses forty years ago.

Rev. Kendall Harmon, another conservative leader, said, "We have a theology in practice which moves straight from creation to redemption, a nearly universalistic worldview in which the fall and sin have in essence disappeared." He

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concluded, "It is a gospel of affirmation rather than a gospel of salvation. We have moved from sinners in the hands of an angry God to clients in the palms of a satisfied therapist."

"Brothers and sisters," declared Rev. James Simons, "we are not leaving Anglicanism — we are Anglicanism. He stressed that a therapeutic model is worthless without the life-changing power of Jesus Christ and that what is needed is a way that "values repentance as well as liberation, conversion as well as tolerance."

The participants and others as well signed a document entitled "A Place to Stand: A Call to Action" which not only repudiates the action of the General Convention but also calls the leadership to "repent of and reverse the unbiblical and schismatic actions" of the Convention and to redirect their financial support from structures "that support [its] unrighteous actions."

They also called for a restructuring so that conservative churches would not find themselves under the supervision of liberal leadership. They invoked a biblical responsibility not to participate in a ministry that rejects foundational Christian doctrine.

Participants at the Dallas meeting were buoyed by letters of encouragement from John Stott, Britain's leading evangelical, from the Vatican, and from the National Association of Evangelicals.

Diversity of interpretation

Conservatives had high hopes that the Lambeth gathering of primates would find some way to undo the damage done by the appointment of Robinson, but Archbishop Rowan Williams declared that they had no power to overrule decisions made by other provinces. And although the church leaders did level harsh words against the action of the American and Canadian churches, it took no other disciplinary action against them. What prevailed at Lambeth was the imperative to keep the Anglican communion united.

The statement issued by the



Primates of the Anglican Communion outside the main entrance to Lambeth Palace

leaders of the church's provinces was honest about the storm clouds that lie ahead for the church: "These actions," they admitted, "threaten the unity of our own Communion as well as our relationships with other parts of Christ's church, our mission and witness, and our relations with other faiths...."

The statement, adopted unanimously, re-affirms "the centrality and authority of Scripture in determining the basis of our faith" but acknowledges that there is "a legitimate diversity of interpretation" in the church and commits to a mutual respect in the search for "discernment of how God's Word speaks to us in our contemporary world."

In 1998 the bishops drew up a number of resolutions on human sexuality that among other things require that church leaders be sexually chaste and do not allow for the blessing of same-sex marriages. The primates, among them the leader of the American Episcopalians, Frank Griswold, re-affirmed those resolutions but singled out for emphasis the one that speaks of the need "to listen to the experience of homosexual persons, and to assure them that they are loved by God...."

Only after having said all that do the leaders express "regret" at the actions taken which they say "appear" to some as a unilateral revision of the church's teachings. The statement denies that any of the provinces have the authority to "substitute an alternative teaching as if it were the teaching

of the entire Anglican Communion."

After pointing to the tension between unity and autonomy within the various provinces and the need to make provisions for dissenting minorities, the statement confesses that if Robinson's consecration proceeds "the future of the Anglican Communion itself will be put in jeopardy" and anticipates that it "will tear the fabric of our Communion at its deepest level."

The Archbishop of Canterbury also is asked to create a commission, to report in twelve months, to reflect on the way in which the dangers identified will have to be addressed.

Schism or pluralism?

Although he signed the Lambeth statement, Griswold, the primate of the US church, said he will be attending the consecration of Robinson in New Hampshire Nov. 2. In a news conference he further stated that he felt no "deep regret" about the actions of his church. So it appears very likely that the consecration will proceed as scheduled. It remains to be seen how patient conservatives, particularly in the US, will be with their leadership and whether they will await the reflections of the commission to be appointed by Williams.

Very few, if any, of the demands put by the conservatives in "A Place to Stand" have been met. Although the actions of the North American leaders were

denounced, they were not denounced for being contrary to Scripture but for violating procedure.

And even here they only "appear" to do so, for if they were not intended to alter the teachings of the entire Anglican Communion but only to apply locally then, the implication seems to be, those from other provinces have no cause for complaint.

The statement issued by the primates basically asserts a pluralism for the Anglican Communion in its

norms and provides for structural changes to accommodate such pluralism. The traditional teachings on sexuality necessary to the witness of the churches in the developing world may no longer be applicable to those in

the north. Biblical truth and its interpretation does not stand still and what is true and right for one culture may not be so for another.

If this reading of the statement is correct, and if the commission build on that view, then there is no way that the leadership of the Anglican Communion will seek to assert a common doctrine that applies to the diverse provinces of the church.

A quick perusal of headlines here and abroad indicates that very few reporters or commentators think the emergency meeting at Lambeth achieved a great deal to stave off the crisis of one of the world's most stable and venerable denominations. This does not mean that it will necessarily splinter; it may well retain some form of ecumenical unity with looser ties among different sections of the church. Various Protestant denominations function that way, but it will mean that the Anglican Communion has lost part of its identity.

Separation only postponed, says Packer

J.I. Packer, a theologian who speaks for many evangelical Anglicans, was interviewed about the statement issued by the primates of the Anglican Church by ChristianityToday online. He conceded that it had a "brilliancy of its own kind." It faces the facts of a crisis, acknowledging people's concerns, and remains open-ended about the future, so that it is "possible for the majority to accept the statement as an interim statement."

Nevertheless, he said, "...the issue of the authority of Scripture is fudged.

"The truth of the matter is that if you interpret Holy Scripture in an arbitrary way, a way which the writers of the Bible books themselves would not have accepted as correct or valid... well, you are actually undermining the authority of Scripture, you are indeed negating it, and it would be a lot clearer to say that straight out."

Although the statement spells out realities on one level, said Packer, on another it does not do justice to the reality of the situation. Contrary to what the statement implies, at issue is not a difference in culture but the gospel itself.

"The gospel is about the way into the kingdom of God," argued Packer. "The burden of Paul's statement [regarding sexual immorality] is that you are negating the gospel, and so jeopardizing your own soul, if you continue to engage in any of these vicious lifestyles."

He concluded: "I don't think that the present statement, in light of the expectation that two weeks from now Bishop Gene Robinson will be consecrated, diminishes the likelihood of eventual separation in the least. The most you can say is that it postpones it."

Packer wondered whether the statement left the door open to one of the demands of US conservatives, namely, the formation of a new conservative, explicitly Bible-based Anglican province of a non-geographical sort, consisting of parishes that have explicitly rejected the gay lifestyle which includes Canadian as well as American parishes.

He expressed the hope that evangelical churches, such as those in New Westminster, B.C. would be allowed to place themselves under the oversight of an evangelical bishop.

News

Colombian Christians debate peace, experience violence

by David Miller

MIAMI (Compass) — In the eyes of many Colombians, President Álvaro Uribe has completed the first year of his four-year term with notable success on two battle fronts: the war on drugs and the campaign against rebel insurgents.

"Colombia has experienced great changes during the first year government of Álvaro Uribe Vélez," an evangelical Christian pastor from the torrid Urabá region told Compass. "I don't believe any Colombian was expecting that this man could achieve so much in such a short time."

Uribe has had help, of course. The U.S. contributed \$700 million last year to help the Colombian military eradicate coca plants (the raw material from which cocaine is produced), intercept narcotics shipments and pursue guerrilla bands.

Foreign aid notwithstanding, many give credit to Uribe's aggressive leadership for progress made against drug traffickers and insurgent groups. The former mayor of Medellín currently enjoys a 65 percent job approval rating.

Some evangelical church leaders say their lives have changed for the better since Uribe took office. "The government has taken back control over the highways," the Urabá pastor said. "It was impossible to travel over some roads in the past. Pastors are now able to go from one place to another, and the church is doing a good work."

Not all church leaders would agree with that assessment, however. In fact, some evangelical ministers — those in particular who live in "red zones" where armed groups are active — find themselves in greater danger since Uribe assumed office.

Churches that minister to the poor, reach out to refugees displaced by the fighting or raise their voices against human rights abuse report that such activities have placed them under increased scrutiny. These Christians face greater risks of being mistaken for guerrilla sympathizers, sources say.

Peace still far away

Despite their differing views on Colombia's chief executive and his impact on the nation,

Colombian Christians seem to be in unanimous agreement on one point: the violence is not likely to end anytime soon.

"I think, at this moment, that peace in Colombia is still far away," the church leader said. "I don't see a green light, no green light at all."

The conflict waged by the FARC and ELN guerrilla armies, the AUC paramilitary forces and the national army continues to claim four to six thousand lives annually, despite a 40 percent decline in violent attacks against the civilian population over the past year. Thousands of non-combatants have died, among them, some 30 evangelical pastors, 46 priests and hundreds of lay believers.



Colombians displaced by violence and living as refugees

War provides employment

Indiscriminate violence continues to disrupt life in South America's third largest nation. Three million Colombians live as war refugees. According to estimates of the Evangelical Council of Colombia (CEDECOL), 400 local churches remain closed in rural areas due to the displacement.

Despite the government's recent military gains, the insurgents show no sign of giving up anytime soon. A principal reason for their tenacity is economic. The war in Colombia makes money, enough money to keep guerrilla forces and right-wing militias in business for as long as they choose.

Three illicit businesses provide millions of dollars in annual income for outlaw armies: cocaine trafficking, kidnapping and extortion (demanding payoffs from businessmen and professionals to avoid kidnapping or assassination).

Armed groups convert ill-gotten gains into attractive salaries for the young men and

women who join their ranks. As the country's ravaged economy slides into recession, unemployment has skyrocketed. Thousands of youth have opted to join the fighting in order to earn a steady paycheck, despite the obvious risks.

"The war in Colombia has become an industry in itself," the Urabá pastor said. "It creates jobs."

Given such financial inducements, government leaders recognize they cannot ultimately defeat insurgent groups unless they somehow entice the rank-and-file to desert the cause. To that end, the Uribe administration announced a plan in late September to grant amnesty to 13,000 AUC militiamen.

Amnesty proposal

Under terms of the amnesty, the government promises not to prosecute AUC commanders for war crimes if the paramilitaries agree to disarm and disband. AUC leaders must also agree to

compensate families of their victims, provide community services, surrender land holdings and pay fines.

Critics both at home and abroad have voiced strong opposition to the deal. Detractors include 56 members of the U.S. Congress, which has the power to approve, or rescind, the \$700 million in military aid to Colombia.

Uribe counters by pointing out that, if the AUC disbands, his government will have 13,000 less armed opponents to face, making it easier to cope with the FARC and ELN.

For their part, Christian leaders in Colombia unanimously favor negotiated settlements over "military solutions," which they believe only breeds more violence. That does not mean, however, that they necessarily endorse the amnesty deal.

Some think it does not do enough to call the AUC to account for heinous crimes and serious human rights abuses the group has committed. They say that if justice issues are neglected

now, it will foster more abuse in the future.

Yet, whatever view they take on President Uribe's latest attempt to pacify Colombia, Christian leaders staunchly agree that the gospel must play a key role in building a durable peace.

"I believe the church holds the answer for Colombia," said

Ricardo Esquivia, director of CEDECOL, the Commission on Human Rights and Peace. "Only through the message of Jesus and his church can changes come."

See related story, **A convert in Colombia Reflects on Life in the Guerrilla Ranks**, page 8.

The Battle for Public Opinion

Deann Alford

Colombian pastor Alfredo Torres of Christians for Peace has negotiated with armed groups to free hostages. Once Torres asked a member of the Secretariat of the Revolutionary Armed Forces of Colombia (FARC) why the group persecutes evangelicals. The FARC official gave the following justifications:

- Evangelical pastors live well, at the expense of the people. He cited as an example a pastor of a church of 1,000 members who left San Vicente del Caguan. The pastor took his herd of cattle with him, rather than leave the animals for the needy of the community.
- Evangelicals take up offerings, but do not have a vision to improve society. The FARC leader noted the lack of an evangelical school in San Vicente. When the FARC organizes community projects, such as building bridges, everyone but the evangelicals pitches in to help. Yet the evangelicals are the first to use the bridge. The church places great emphasis on saving souls but does little to relieve physical suffering.
- Evangelicals are agents of U.S. imperialism.
- Evangelicals organize corrupt political parties.
- Evangelicals are anti-guerrilla. They believe the FARC are the only bad guys and that everything the government does is good, despite its rampant corruption.

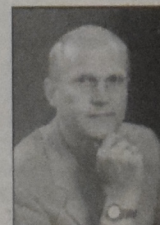
Compass read this list of charges to Sub-commander Mateo. Is this really what the FARC believes about evangelicals? we asked.

- Yes, he replied, in addition to other things.
- When peasants join a church, they will not follow the FARC.
- Guerrillas can't get a foothold in a community with a church.

Thus, armed groups promote an image of the church based on gross ignorance or lies. For example, they allege that a woman who wants to join a church must first have sex with the pastor. They charge that the church is just a business; pastors keep tithes for themselves and have parties with the church offerings. Evangelicals, they maintain, are government agents who pacify people to make them submissive to the state.

These outrageous notions about evangelicals are obviously false. Yet Colombian church leaders acknowledge the church should do more to alleviate poverty and help the millions of displaced persons who have flooded the nation's cities. Some prominent church leaders are indeed wealthy, while their churches turn away the poor who need help.

When asked how the church could improve its image among the armed groups, Mateo said simply, "Change."



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Editorials

How pure must our witness be?

Harry der Nederlanden

I want to use this space to apologize for the piece I wrote on CPJ's 40th anniversary (page 17), both in the sense of saying sorry and to defend myself. After writing the CPJ article for the previous issue, I had second thoughts and pulled it. I asked myself, Do I really want to write something that might weaken support for an organization that I respect and want to see flourish? On this special occasion we should join them in celebrating the work they have accomplished over the years and renew our support for one of the few organizations out there addressing the political square with a Christian witness.

On the other hand, as a journalist, I have the responsibility to report what I see. Rather than squelch my reactions and questions entirely, in the end I thought it better to air them, knowing that I was not the only one to react as I did.

I went to the 40th anniversary celebrations of CPJ expecting to hear a restatement and reaffirmation of its founding commitment; perhaps, too, some reflection on how that witness was carried out in different situations over the years; and an analysis of some of the issues that challenge us as Christians to provide a healing, right-setting direction for our society and our government. That expectation was disappointed. Instead, we heard some left-wing platitudes about the failure of our government to redistribute the wealth more thoroughly.

The goal of justice envisioned by Goar was only a pale parody of the justice and shalom that CPJ was founded to hold up before our eyes. And the goal that the name of the Lord God be glorified and that we be pointed to the source of all justice was of no importance to her whatsoever. In fact, I suspect she may consider it a hindrance. All that was important to her is that certain government programs

be strengthened to redistribute the wealth more radically. From her perspective, this can be accomplished just as well without bringing religion into the picture.

An organization like CPJ, which has been witnessing boldly in the public square all those years, should be able to see this sort of thinking for what it is – extremely shallow and lacking in insight. And it denies the very founding principles of the organization.

Yet, Carolyn Goar was applauded for her insight. Even from a humanist viewpoint, however, her speech had little or no substance and engendered little insight into the workings of our society.

I'm left scratching my head. Why wasn't her speech recognized for what it was? Why was she embraced as though she were speaking for the CPJ? Why is her speech prominently displayed on the CPJ website?

Making a difference

Let me offer some surmises. In some ways what happened at the CPJ celebration is something that we Christians do all the time. We are eager to witness, to make the name of our Lord known, and that can happen only if the work we are doing becomes known, recognized, influential. We are transformationalists; we want to make a difference.

To make this happen, we seek to make our faith – and our God – look good in the eyes of those we're seeking to impress. And we seek to make an impression on our society by convincing people that we want (some of) the same things they do.

Let me give some examples.

On the basis of Scripture, Christians have an ethic that frowns on sexual titillation and promiscuity, which applies to many films and much advertizing. When the Pope spoke about lust a few years ago, he opened himself to a lot of ridicule from the press and late night comedians. So when we make our case regarding chastity nowadays, we've learned that it is much more effective to talk about the male penchant to turn women into sex objects, which has harmed the place of women in society and led to abuse. We tend to use the language of feminism and, in the process, often appeal to standards that are rooted in a deeply humanistic view of the person. To put biblical injunctions about lust up front, we've learned, is to invite charges that we are still caught in the Victorian era and that we are repressive. So we have made a strategic shift in language.

Another example. When evangelicals opposed the recent move by the Liberal government to legalize same-sex marriage by leaving it to the Supreme Court, many did so by condemning that action as undemocratic. They did so because they knew, first, that there's a better chance of saving traditional marriage in the political arena than in the courts, and, second, that accusing the government of violating the ideal of democracy is likely to mobilize more people than appealing to biblical norms.

Indeed, it is quickly becoming a no-no to appeal to religious beliefs to support a political goal. Many are quick to label such an appeal sectarian or fundamentalist. To go that route is more likely to lose support for what we want to accomplish than to gain it.

To appeal to democracy in this situation, however, is to suggest that the definition of marriage is a matter to be decided by popular vote rather than by law. This is contrary, I'm sure, to what most evangelicals believe. At other times we say, especially to one another, that no government has a right to redefine marriage because it is not an institution created by government but by God. In other words, we appeal to divine law, or to what some call natural law.

Similar compromising moves are made by those seeking full recognition for faith-based schools. Rather than witness boldly that, as we see it, education that leaves God and faith out of the picture distorts reality, destroys the root of true knowledge and stunts the moral development of youth, we find it more effective to appeal to a market model or to multiculturalism. We are in effect saying, if you believe that offering people a choice between buying cars from Ford or General Motors or Toyota makes for better cars for lower prices, then you must believe the same is true of education. Choice makes for better quality education at a better price. Some Christians do indeed believe that, but it strikes me as a good witness to the god of the Free Market.

Keeping it pure

Everything depends on what question you ask and how you ask it, I learned when I first began reading philosophy. The great Reformed apologist Cornelius Van Til made this basic for theological thinking and debate. He pointed out that if you enter into dialogue with humanists on the basis that whatever both of you accept as truth must first pass the tests of human reason and logic, then we have already compromised the authority of Scripture and demoted faith. Then not God but the god of human reason is ultimate. If you go reconnoitering in enemy territory and come upon the observation that the Deity must be all-powerful and then tie your confession of God's sovereignty to that, you'll end up with all sorts of insoluble problems.

I like Van Til. He's a purist, a philosophical puritan. He warns us against diluting or compromising our witness to biblical truth. He is a voice for clarity and integrity of witness, and we need to hear that voice. Abraham Kuyper championed the formation of confessionally pure organizations for a similar reason. When Christians mix with those of other commitments and it comes to declaring what the groups ultimate purposes are, any witness to the God and the faith of Scripture will have been neutralized. How can we represent him when we cannot even speak his name and assert his authority?

Even though we speak as Christian organizations, if we appeal to the values of humanism, democracy, the free market or rationalism to make ourselves heard and understood, we are in danger of compromising our witness.

On the other hand, if we don't speak the language current in the marketplace of ideas, we will not be understood and we will be marginalized, laughed at, treated as fools. That's not all bad.

But speaking the language of democracy and the free market to get across our point is not just pandering either. Our minds are not atoms distinct from the culture of which we are part, and our language is not wholly unique when we address moral, economic and political issues.

As the Apostle Paul, says, we are inwardly divided. That's partly because not just our minds but our feelings and inclinations and what we do are enmeshed with the world around us. When we dialogue with others, we are also dialoguing with ourselves.

Embodying our faith and witnessing to the truth is a messy, compromising business. And I commend CPJ for its leading role in spurring us to that divine enterprise. But I also challenge CPJ to continue to strive hard to articulate a pure and clear testimony when people ask for the hope that motivates us.

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Opinion

Marriage and homosexual rights

Jim Skillen

With a proposed marriage amendment to the US Constitution now working its way through Congress, it is important to clarify the difference between the rights of citizens and the rights of marriage.

Civil rights in the American republic protect every citizen's life, property, religious freedom, free speech, freedom of association, access to a fair trial, and equal treatment under the law. Neither heterosexual nor homosexual orientation should be considered the basis for citizenship and civil rights.

Protecting these civil rights means that many activities and relationships among citizens require no recognition in public law. For example, friendships, including those that are intimate and enduring, have no standing in the law as institutions or organizations. That is as it should be. People who are homosexually oriented, just as those who are heterosexually oriented, should as citizens have the same right to enjoy such freedom of association.

The civil rights of individuals are not the end of the matter, however. In addition to the rights of individuals there are also rights of different kinds of associations, organizations, and institutions. And this is where marriage and the family come in. Government cannot do justice to human society if it does not distinguish a non-profit research center from a profit-making industry, a church from a university, and a marriage from a friendship.

The political and legal debate over marriage should focus on the question of the institutional identity of marriage and not, first of all, on the morality or immorality of different kinds of sexual relationships. In this regard, marriage should continue to be recognized, as it has been for centuries, as an enduring, covenant bond of love between a man and a woman that legitimately bounds sexual intercourse and the consequences of procreation.

Sexual intercourse holds the potential for life-generation and should therefore be contained within marriage. From marriage children may emerge, and with children the parental responsibility of father and mother in a nuclear family arises.

Public law does not create marriage. Marriage and family originate outside the political bond. Yet just as the law recognizes individual rights, so the law should recognize marriage and the family as institutions with their own rights and obligations. Moreover, the law should regulate marriage and family for purposes of protection, encouragement, public health, and the ongoing stability and well-being of the social order.

Homosexual relationships do not entail sexual intercourse and do not have the potential for life-generation. Consequently, such relationships do not constitute mar-

riage and cannot give rise to families through procreation. The attempt to attain the legal identification of marriage for a homosexual relationship is, therefore, a legal error based on an empirical mistake.

There is no reason to identify different kinds of friendship and other personal relationships, including homosexual relationships, as institutions. There is ample room in the law for individuals to covenant or contract with one another for various social, economic, and moral purposes. If there are good reasons to make changes in health-care policies, hospital visiting rights, and other areas to accommodate "domestic partnerships" in addition to marriages and families, those changes should be designed to accommodate the full range of unmarried partnerships and not only gay and lesbian partners.

In other words, it would amount to unjust civil-rights discrimination to single out one kind of non-marital relationship for a privilege usually granted to marriage partners and their families while denying that privilege to other kinds of enduring non-marital partnerships and friendships.

— James W. Skillen is President of the Center for Public Justice (US). This article appeared in: *CAPITAL COMMENTARY*, a publication of the Center for Public Justice, October 20, 2003

Merger of right not responsible

Is the proposed merger of the Alliance and Progressive Conservative parties a triumph for democracy, a boost for conservatism in Canada, an end to regionalism, a step toward greater Canadian unity? I do not share such optimism.

The merger is a desperate, pragmatic marriage of convenience born from broken promises. Peter Mackay promised in writing to David Orchard, and twenty percent of the PC members he represents, to not join the Alliance. Similarly, Stephen Harper while campaigning for the leadership said he would not join the Tories in a thousand years.

But even so, does the merger not represent hope that Canada's one-party status will end, and is the prospect of alternating government between parties not desirable?

Yes, Canadian democracy needs to be enhanced and strengthened but that is not accomplished by limiting competition and herding everyone into big-tent political parties. Big-tent politics means more image, less substance, more personalities, less policies, more spin, less truth. Democracy and responsible citizenship is not enhanced by papering over our differences and suppressing politics based on principle, policies, and issues for the sake of attaining power.

The root cause of Liberal one-party rule, the shallowness of our democracy and dishonest politics is an archaic voting system. The first-past-the-post voting system cannot accommodate Canada's diversity. The merger is an accommodation to a voting system designed to serve two-party politics. It cannot be a satisfying, lasting solution for Canada's political needs.

Canada is wildly diverse. One province, Ontario, has nearly forty percent of our population and a powerful economy. Canada's people, so unequally spread over a vast land mass, is increasingly culturally diverse. Linguistic, regional, cultural, economic diversity all lead to political diversity. Even conservatism in Canada is not of one kind. Can Red Tory conservatives, fiscal conservatives, social conservatives, and Francophone conservatives ever fit into one party comfortably?

We must find a way to represent Canada's diversity in Parliament. That requires a more proportional voting system, a less adversarial, more consensual politics. The British winner-take-all voting system designed to suit a relatively homogenous electorate and a two-party political system must give way to more modern structures that make the politics of inclusion possible.

To illustrate how unsuitable first-past-the-post is for Canada consider just this one example. In the last election the Canadian Alliance obtained more votes in Quebec than in Saskatchewan. In Saskatchewan for



fewer votes the Alliance got ten seats, while in Quebec for more votes they got no seats. A more proportional system would have given the Canadian Alliance five seats in Saskatchewan and five seats in Quebec. That would advance Canadian unity.

Paul Martin promises more democracy, but his refusal to commit to a more proportional voting system shows his shallowness. He, too, places party interests ahead of the public interest.

The Reform party's "The West wants in" and "Let the people speak" tapped a reservoir of unmet political needs. The promises to make confederation more inclusive, and to change the way Ottawa operates remain unfulfilled. The proposed merger will not resolve Western discontent nor will it bridge the growing disconnect between Canadians and their system of governance. This merger can at best be a short term, unsatisfying fix.

The work to enhance Canadian democracy has barely begun. Taking Canadian conservatism back to the Mulroney era should not be celebrated as a victory for democracy.

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Profile

Imprisoned by the Allies and the Nazis: The Story of Emil Fackenheim

Theodore Plantinga

The Jewish philosopher Emil Fackenheim, who died in Jerusalem on September 19, enjoyed a curious distinction: he was incarcerated by both the Nazis and their opponents. That the Nazis threw him into a concentration camp is not surprising, for he was a Jew. That the Allies locked him up might seem puzzling. But Fackenheim's life was extraordinary in many ways.

He did not seek the role he played in history. In an interview late in his life, he talked in military terms about having been assigned a "post." He did not relish the assignment he had been given, but he accepted it as a duty. Christians would probably describe his role as "bearing witness."

More specifically, he bore witness to the horrors of the previous century. He did his best to shed light on them, drawing on the resources of both philosophy and the Jewish tradition.

Concentration camp

Born in Germany in 1916, he suffered for a time in Hitler's concentration camps. Not long afterward he was imprisoned by the Allies, who held him six times as long as the Nazis. And he ended his days in Jerusalem, thereby putting into practice what he preached concerning the religious future for believing Jews. (At Passover celebrations, Jews in the Diaspora say to one another: "Next year in Jerusalem!") But before he settled in Jerusalem, he lived in Canada for more than four decades. He made a deep impression on this country, as we see from the many tributes in the media that have marked his passing.

The Emil Fackenheim I knew was very much a German. He spoke in a precise and considered English, but with a strong German accent, which stayed with him to the end.

During his teenage years he lived in Halle. By that point the Nazis were in power. His home was directly across the street from a Christian church, and from the church flew a swastika – the dreaded Nazi insignia.

Although he was not politically involved in those days, he soon found himself swept up in the Nazi hysteria, with the result that he wound up in one of Hitler's concentration camps. It was after the infamous night of the broken

glass (*Kristallnacht*, November 8-9, 1938), that Fackenheim was arrested, along with hosts of other Jews. The concentration camp to which he was sent was Sachsenhausen, but he was there for only three months.

This all took place before the time when the so-called "final solution" became official Nazi policy. ("Final solution" was the Nazi euphemism for the plan to murder every last Jew on German-controlled territory.) And so there were occasions when Jews were actually released.

Fackenheim was among the lucky ones and found himself back on the street. He stayed in Germany for a few more months and was even ordained a rabbi. In May he got permission to enter Britain, where he would be safe from the Nazis. But on September first Hitler invaded Poland, and Britain declared war on Germany. In legal terms, Fackenheim was now an enemy alien, that is to say, a German citizen living in a country that was at war with Germany. He was arrested and incarcerated in Scotland.

Imprisoned in Canada

To us, in retrospect, his arrest seems sheer foolishness, but at the time the British figured that some of the refugees from Germany might be Nazi agents. In those days Canada was one of the "dominions" and stood right by Britain's side: Canada entered the war a week after Britain made its decision. And so Canada was deeply committed to the war effort. Some of the prisoners being held by the British were transferred to Canada: Fackenheim was among them. He wound up interned in a camp in Sherbrooke, Quebec, where the Canadian armed forces were in charge.

In all, he was incarcerated by the countries we came to call the Allies for a period of some eighteen months (as opposed to three months in a Nazi camp). Finally, sound Canadian common sense prevailed: the authorities wondered why in the world they were locking up a Jewish rabbi. After all, the Nazis were the sworn enemies of the Jews, and this diminutive rabbi hardly seemed likely to assist them. And so Fackenheim was released.

He made his way to Hamilton, where he became the rabbi of the local Reform synagogue, called



Passersbys survey damage after Kristallnacht (the night of broken glass), November 8-9, 1938

Temple Anshe Shalom. He served in that capacity for about five years. During that time he also pondered the possibility of further education. Eventually he decided on a program of studies in philosophy at the University of Toronto, some forty miles away. He completed this program to the Ph.D. level and was hired by the university as a philosophy professor. He taught there for the next 36 years, specializing in German idealism and Hegel and earning a worldwide reputation for his insights into German philosophy. He also kept a hand in Jewish studies, but his teaching responsibilities at the university did not leave much scope for teaching about Judaism. In his later years he did more and more writing that related specifically to Jewish topics.

Understanding the holocaust

Fackenheim had already served at the University of Toronto for a number of years when I came to know him. I assisted him in an undergraduate philosophy of religion course, and when I was assigned to teach such a course on my own, I looked to him for guidance and advice. I benefited enormously from his graduate course on Hegel, in which I enrolled in my

very first term at Toronto. And then he helped guide me in my doctoral research in nineteenth-century German philosophy, which culminated in a dissertation on Wilhelm Dilthey's philosophy of history. (My other dissertation supervisor was Thomas Langan.) I came to know him then as the most demanding taskmaster I had ever worked under: he even undertook to correct my English!

I had grown up with a strong interest in Jews and the Holocaust. When I was ten years old, my family moved from the south end of Winnipeg to the north end, which was then the Jewish district. We had Jews living on both sides of our home on Matheson Avenue and across the street. Half a block from us was a synagogue. By then I knew the basic story of the second world war, including the fact that the Nazis proposed to murder every Jew they could get their hands on. And so, as I interacted with my Jewish neighbors and classmates, many of whom became close friends, I wondered just what it was about the Jews that provoked such enmity. Of course I never found out. But my association with Jews led to a good deal of reading. As a result, by the time I met Emil Fackenheim I was very knowl-

edgeable about the second world war and the set of events we call the Holocaust. However, to know the facts is not yet to understand.

What attitude was one supposed to take toward the Holocaust? I sensed in Fackenheim a tremendous intensity about the subject, but I cannot say that I ever detected any particular line or position one was expected to adopt – not even that it was good to discuss these things. Of course one was foursquare against the Nazis and on the side of the Jews, and everyone wished the state of Israel well in its struggle to survive in the midst of a sea of hostile Arabs, but beyond that I did not quite know what my attitude was supposed to be, or what Prof. Fackenheim might expect of a Christian student with a Calvinistic background.

Years later, as I read publications of Fackenheim that took up issues of special interest to Jews, I gradually pieced together more of his life story. And I came to understand why I had found it hard to pick up his attitude toward the Holocaust during the years I was under his tutelage at the University of Toronto. The simple fact was that Fackenheim himself did not yet know what to make of the

Christian Thought

Holocaust. Like so many other Jews who somehow came through the Holocaust, it took decades for him to reach a point in his life at which he was able to confront those horrible events in such a public way as to be able to reflect on them in the presence of others.

Memories returned

I was reminded of what I have often heard about Dutch Reformed immigrants who also suffered under the Nazis. Many of them, including an uncle of mine who also settled in Winnipeg after the war, were hauled away to concentration camps or slave labor camps. In the 1950s and 1960s, when those immigrants were raising children in Canada, they were reluctant to speak of their experiences. But at a later point in life, many of them began to open up and eventually seemed able to speak of little else. It was as though some psychological mechanism had blocked their response to the horrors they had experienced; for a good many years, it rendered them unable to discuss their suffering.

Something of this sort also happened in the case of Emil Fackenheim.

He reports that he was drawn into the discussion by Elie Wiesel, a well-known Jewish writer and thinker who also survived the Holocaust and eventually made his way to the United States. In 1975, which was the year in which I finished my work for the Ph.D. degree and thereby ended my formal association with Fackenheim, Wiesel persuaded him to come to New York City to participate in a public forum about the Holocaust. Fackenheim reports that he was most reluctant to attend and that he found it a very difficult assignment.

What was the problem? It was not that memories were becoming vague and fading away. Fackenheim tells us: "... it is not true that the memory of the Holocaust becomes dimmer as the event recedes in time. The opposite is the case. Perhaps twenty-five years had to pass before we found some power to respond."

Wiesel got his way, and the New York event changed Fackenheim's life. The challenge of that conference and of others that followed forced him to crystallize his thinking. The result was a stream of speeches, essays, articles, and books over the next couple of de-



Fackenheim

cadecades. Gradually Fackenheim emerged as the primary voice among philosophers of the Jewish faith when it came to assessing the Holocaust.

For some years I have taught a course in Jewish philosophy at Redeemer University College. One of our required readings is Fackenheim's book *To Mend the World: Foundations of Post-Holocaust Jewish Thought*. For readers who would like to know more about his philosophical and religious response to the horrors of the twentieth century, this book is a fine place to start.

But I should not create the impression that Fackenheim has somehow "figured it out." In 1983 he looked back over a half century of his life and observed: "Ever since 1933, or shortly thereafter, I have been trying to respond through philosophical understanding and Jewish religious thought, to what gradually emerged as being a catastrophe without precedent, the Nazi assault on God and Man, on the human family in general and, in particular, on the Jewish people, the most radically singled out victim. And, after fifty years, I believe that the bulk of the task still lies ahead."

When we read such words, we are inclined to suppose that the major task consists of interpretation and philosophical synthesis and so forth. However, in recent decades we have come to see that there is also a lower-level, factual task in relation to the Holocaust. Sad to say, we live in the age of the Holocaust deniers.

For Fackenheim personally, the phenomenon of Holocaust denial has been very painful. Are you supposed to *debate* with such people? By debating them, you lend credibility to their nefarious claims. On the other hand, you have to understand your task as consisting – in part, at least – of

Hiding from God as a religious endeavor

I want to follow up on the last column I wrote entitled "All of Life is Not Religion." It has provoked some positive responses, and I want to pursue those thoughts more deeply. The topic is a crucial one because religion can be very harmful to your soul if it does not allow you to meet with God. Paul ended his letter to the Thessalonians by reminding them: "Test everything. Hold onto the good" (5:21). Faithful students make it a habit for life.

Religion is our human response to God's revelation, and as such is vulnerable to error. The Pharisees provide us with ample evidence of its failures. Jesus says instead of lightening people's burdens, they made them even heavier (Luke 11:46). Another travesty is when religion becomes a project in hiding – hiding from ourselves, from others, and from God.

When Adam and Eve had sinned, they suddenly realized their nakedness and covered themselves. When they heard God coming, they hid among the trees of the garden. What God intended to be a place for growth became a place to hide. Rather than facing a confrontation and reconciliation with God, they ran away. This is our human tendency: when God reveals himself, we hide.

Holy walls to hide behind

Some of us need to hide. We are in an abusive relationship or community. David confesses and prays, "You are my hiding place," because he is trying to live with integrity in a wicked world (Psalm 32:7). He needs the shelter of God's presence. But I am talking not about hiding in God, but hiding *from* God's power and love.

I have met people who are hurt and sad, but rather than express this in faith and trust in God, they put on a mask of perpetual joy and victory. Religion for them requires happiness. This mask prevents them from being seen by others for who they are, and they end up withholding part of their life from God's sovereign love.

We know others who are tired and even angry as they help with all the programming of the church. They work faithfully for years, acting like voluntary social workers, teachers, and missionaries. But because they are so dedicated to caring and giving, they are unable to switch roles and allow themselves to be cared for by others and God. They are helpers who cannot be helped.

On a more aggressive note, I have met people who are fearful and ignorant, but rather than be honest about what they do not know or understand, they put up walls of Bible verses and theology in defense of what they suppose is God. Unfortunately, walls do not grow or open, and so not even God can get through.

bearing witness to the horrors that have taken place. And so the effort to answer the deniers cannot ultimately be evaded. The older folks in our midst may need to be reminded that for the rising generation, the Hitler era seems like ancient history.

Fackenheim's death at the age of 87 is another reminder that the time in which we can appeal to eyewitnesses who lived in Hitler's death camps and survived to tell the tale is slowly drawing to a close. Fifty-eight years have passed since the Allies put Hitler

out of business and closed down his camps. Even the youngest of the survivors of the death camps are now well on in years. It will not be very many more years before there is virtually no one left who will be able to say: "I was there – it happened to me!"

CAMPUS CULTURE

Peter Schuurman



I know conservatives who hide behind some pristine "tradition" that is much less than they tout it to be. You can find liberals who hide behind some shiny "progress" that exists only in their imaginations. We all set up our verbal sand bags and duck behind them. Then we start to shoot whoever is on the opposite side and in-between. Soon our cave of defense becomes our own prison. We build a history with it, and its familiarity becomes comfortable, and then sacred. Like Jonah, we don't want to risk leaving, talking, and most of all, change. We hide from love.

Loving your religion more than God

What happens slowly, subtly, but surely, is that we begin to love our religion more than God. In fact, our religion becomes something that hurts others and ourselves, and ultimately shields us from God. It prevents us from encountering our own brokenness and sin. Dwelling on others' hurts, hates and falsehoods disables us from confronting the stolen fruit on our own lips. It prevents us from encountering the truth that our neighbors might tell us. We are hiding from an encounter with reality.

At its very worst, religion may become our idol, a polished ring of power that we refuse to give up. We become thinner and meaner as it eats away at us in our hideout. We love this precious product more than healing, friendship, or freedom. Our fears have become our god.

The deep hope we live by, however, is that religion can always be redeemed. One etymological version of the word "religion" suggests a similar root to the word "ligament." In this understanding, religion is meant to "connect." Connect people to themselves, to others, to the cosmos and to God in a circle of shalom. Connecting us to new life.

In order to connect, we have to be open to receive. Willing to be vulnerable, willing to be naked. No cover ups. No hiding in the bushes of abstraction or projection. This might mean confronting someone. It might mean confronting ourselves, saying aloud our hopes and fears. Our greatest fear may be this: to be truly known. But therein lies our salvation.

Honestly connecting with others and God is the freshest breeze we will ever feel in the garden. It may blow all our defenses – and all our fig leaves – away. But we will be as free as we can be this side of God's new world.

Peter Schuurman is chaplain at Brock University in St. Catharines, Ontario



Global Church

Lambeth statement does not resolve crisis in New Westminster diocese

Harry der Nederlanden

The situation in the New Westminster, BC diocese of the Anglican Church in Canada has taken a turn for the worse. After the diocese elected to bless same-sex marriage, a number of conservative parishes that did not wish to go along with their liberal leadership were first pressured by Bishop Ingham to toe the line. He tried to have wardens replaced and even attempted to have the locks changed at one church.

The disaffected parishes, which include about one-fourth of the diocese and almost all the Chinese Anglicans, then sought to place themselves under the supervision of a bishop more sympathetic to their views. Bishop Terence Buckle, the Bishop of the Yukon, who was ready to oblige.

In early September eight Canadian bishops and two archbishops from Africa and India commissioned Buckle to provide oversight for the eleven parishes in the New Westminster diocese that have rejected Ingham's authority.

Dissidents threatened with discipline

It turns out, however, that there is still some backbone and discipline in the Anglican leadership after all. Archbishop David Crawley, senior bishop of the province of BC and the Yukon and hence Buckle's supervisor, forbade the latter from accepting the churches from the Vancouver area into his jurisdiction.

Crawley wrote: "No bishop... can claim or assert any authority within the bounds of another diocese. Any bishop proven to be doing so can be suspended, deprived of his or her position as bishop, or be deposed from the order of bishops."

Ingham has also initiated disciplinary action against the clergy in the dissenting parishes.

A spokesman for one of the dissident parishes, citing the statement issued by the leaders of the Anglican Communion at Lambeth, suggested that Bishop Ingham had gone beyond his office in allowing the blessing of same-sex marriage. The conservative parishes published a letter welcoming news that the senior archbishops of the worldwide Anglican Communion endorsed the alternative oversight they have been seeking.

But Ingham said the statement actually supported his position.

Instead, said Ingham, the primates "reaffirmed the teaching of successive Lambeth Conferences that bishops must respect the autonomy and territorial integrity of dioceses and provinces other than their own."

On Oct. 9 the heads of the five provinces of the Anglican Church of Canada issued a public letter stating that they would use church discipline if necessary to ensure that the Anglican Church of Canada is allowed to continue its evolutionary progress toward the full inclusion of gays and lesbians in all aspects of the life of the church.

Why pick on Buckle?

Peter Turner, president of Fidelity BC and a spokesman for the dissident churches said Ingham was refusing to listen to orthodox Anglicans both within his diocese and outside of it. He also said it was "unfortunate" that the Cana-

dian bishops were chastising Buckle for trying to help conservative parishes while letting Ingham off the hook for defying the House of Bishops' request made last year that "all bishops" uphold the church's official teachings on sexual activity until the matter can be discussed at the next national synod in 2004.

"Why are the metropolitans picking on a guy who is just trying to provide pastoral care, where for years there hasn't been any, and at the same time turning a blind eye to one of their own charges who for months now has been thumbing his nose at the whole world, including them?" asked Turner.

Unpastoral use of law

In an open letter, the Bishop of Saskatchewan, Anthony Burton, also waded into the fray to defend Bishop Buckle, who he explained was not out for power but simply

trying to mediate in a situation that the Canadian bishops had failed to resolve. He suggests the church should be grateful to Buckle for what he has undertaken to do. He asks, "I wonder what exactly it is that Bishop Ingham thinks is so important to preserve that it could possibly be worth prosecuting his own clergy, wardens, trustees, Bishop Buckle and his Executive Committee for, and whether Bishop Ingham has fully taken the measure of the damage to the Church and international Communion that such a course of action would cause."

He goes on to challenge Ingham's employment of the church's law: "To use Church law in this way is unhelpful, to say the least, since it perverts that law in order to quash the serious and thorough resolution of fundamental theological questions. We do not face some aberration in worship, discipline or even doctrine by an

individual clergyman, but real, substantial, and fundamental questions of the Church's doctrine and order.

"Far from buttressing the authority of the historic episcopate, these threats [by Ingham] show only a desire to enforce by the use of brute power a particular point of view about which, to put things at the minimum, there is honest and conscientious disagreement well grounded in Scripture and in the Apostolic Faith and Order. The use of Church law in the present circumstances to enforce that one point of view over conscientious objection, an objection sustained throughout the Communion, shows a distressing failure to comprehend the distinction between authority and power. It is precisely the course threatened by Bishop Ingham which will do most to undermine the authority of the historic episcopate."

A convert in Colombia Reflects on Life in the Guerrilla Ranks

by Deann Alford

COLOMBIA, South America (Compass) — Sub-commander Mateo of the Revolutionary Armed Forces of Colombia knew that a good guerrilla obeys orders, so when his cadre arrived at the evangelical church, he did as told: he set fire to the building.

The evening attack took place in Toches, a village so small it doesn't appear on most maps of the tiny Colombian state of Quindío. About 50 worshippers were meeting inside for a midweek service at the time about four years ago.

Mateo fired warning shots in the air to give the Christians a chance to flee to safety. His superior scolded him. The guerrillas then poured gasoline around the church and ignited it. When the church erupted in flames, the 50 worshippers rushed outside.

The pastor confronted the attackers. Guerrillas shot him and two church members, killing all three.

Two years ago, Mateo's crimes landed him in prison. Mateo is not his real name. Revealing his true identity and location would endanger his life. Prison is the best thing that ever happened to the former guerrilla fighter. There he met inmates who had become Christians.

In early 2003, Mateo, now 24, accepted Christ through prisoners who themselves became Christians

while incarcerated in Medellín's Bellavista Prison. Bellavista has become a pulpit for all of Colombia, as prisoners who meet God there are transferred to other penitentiaries to plant churches behind bars.

Recruited by brother

Like thousands of other guerrilla fighters in war-torn Colombia, Mateo was born into a poor peasant family that eked out its living working coffee and plantain plantations. The rebel recruiter that called on teen-aged Mateo seven years ago was his older brother, who had spent 22 years in the guerrilla ranks.

Mateo eagerly received the message that taking over Colombia's government and imposing communism would solve all the woes that he, his family and other impoverished Colombians suffered. He believed rebel leaders who told him they were fighting for true democracy in Colombia. They intended to confiscate the riches of the wealthy and redistribute them to those in need. No one would ever again suffer lack.

Perhaps the biggest incentive to join the rebel army was the promise of 100,000 pesos (\$100) a week — more money than Mateo had ever dreamed of earning. He became a guerrilla.

After that, I couldn't sleep

Mateo enjoyed his first year as a fighter. Revolutionary educators taught him to read and write. He lived in the "demilitarized zone," territory that former President Andrés Pastrana conceded to the rebels in 1998 as an incentive to join peace talks. After peace talks broke down in February 2002, Pastrana sent commandos to retake the zone.

Rebel leaders called on Mateo to rob, kill and kidnap. Once he killed a 14-year-old boy to steal his plantains. He killed people accused of being allied with enemy paramilitaries. Other victims — including children as young as five — he killed for no reason at all.

"After that, I couldn't sleep," he said.

Then came the church attack. An informant had said the church was full of paramilitaries and that congregational members were storing weapons.

"It was a lie," Mateo said. "They did it for pure pleasure, no other reason."

Mateo's reward for carrying out the attack was \$200. He said that at the time, he was proud of what he had done.

Then his crimes caught up with him. He was captured in 2002, charged with rebellion, kidnapping, extortion and cocaine grow-

ing. His sentence was 19 years and 10 months. A few months after being imprisoned, he began seeking God through a small Christian community. In February he accepted Christ.

"I was very bad when I belonged to this group," Mateo says. "I couldn't stay that way. I had to seek God to keep going."

His Christian life has not been easy. A commandante burned his Bible, which guerrilla leaders don't want him reading. A man in the guerrilla ranks can't be involved in religion, Mateo said. He takes risks to sneak away to fellowship with other Christians in the prison; a friend holds in safekeeping the Bible that fellow believers gave him to replace the one the commandante destroyed.

Mateo carries a heavy burden for his past deeds. "I feel deceived and bad," he said. "I lost my family and my wife. They could visit me here, but they're afraid to."

He struggles to survive in prison with no money; his family is too poor to send him any. He cried as he shared with a fellow ex-guerrilla his grappling with guilt and doubts fostered during his tenure in the ranks.

But the ex-guerrilla raises his hands in praise as he worships with his fellow inmates and eagerly participates in a Bible study.

Global Church

Christian village suffers midnight attack in Indonesia

Geoff Stamp

LONDON (Compass) — Indonesian Christians who have lived in the village of Old Beteleme (Bethlehem), Central Sulawesi, since being displaced by a three-year wave of religious violence suffered a night-time attack that left two people dead, six missing and 38 houses destroyed.

Shortly after midnight on October 11, villagers heard disturbing sounds in the street as the assailants in all-white attire cried, "Allahu Akbar, Allahu Akbar, Allahu Akbar!" as they attacked the quiet village.

One resident, Mrs. Wedlrina Mbae, a 55-year-old teacher, reportedly heard a knock at her door and went to see if anyone was in trouble. She was met by a hail of bullets and died within a few minutes.

Another Christian villager, Oster Tarioko, 40, died on the way to the hospital after suffering gunshot wounds. A third, Mr. Deki Lingua, 20, is critically ill with stab wounds and several more are hospitalized. The right arm of Mr. L. Malo, 46, was reportedly shattered by gunshot.

Other villagers fled into the

young people hardly older than children were among the attackers. Their role was to set the houses alight.

Government ignored violations

For its Christian residents, Old Beteleme offered an opportunity to start again after their crops, livestock and belongings were either stolen or destroyed in previous violence. Located far from Poso and nearer to the predominantly Christian town of Tentena, Old Beteleme seemed safe. Even the name was comforting.

However, since the signing of the Malino agreement between Christians and Muslims on December 21, 2001, Compass has learned that the Indonesian government has ignored many violations of the agreement. Almost all the religiously motivated aggression has been directed against Christians.

"More than 99 percent of the victims of this senseless violence since the Malino agreement have been Christians," Mona Saroinsong, coordinator of the Protestant Church Crisis Center in

is a pattern," Saroinsong said. "The attacks are always at night and are well organized. The attackers operate in several small groups each with a specific task and area to cover, and they wear black masks to avoid being identified.

"They use automatic weapons that can only be legally held by the armed forces. They target a village far away from any source of help. Tentena (the nearest major city) is 88 miles from Old Beteleme. The roads are so bad it can take up to eight hours to reach Old Beteleme from the nearest town.

"A further similarity with previous attacks is that the head of the police was occupied elsewhere," Saroinsong added.

She pointed out that help did not reach the villagers until 3 a.m. — too late to save the burning houses and aggravating the condition of the wounded.

While the eyes of Western nations are turned toward Bali because foreign tourists died there in last year's tragic bombing, Saroinsong asks Christians throughout the world to be aware that believers of Central Sulawesi are being killed, maimed and threatened because some people believe there is no place for them in a Muslim Indonesia.

"We ask for your prayers and for renewed pressure from abroad on the Indonesian government to put an end to these violent attacks," Saroinsong said.

More killings

After the attack reported by Compass above, four more Christian villages were attacked on the night of Sunday, Oct. 12, leaving ten dead and many others wounded. A bomb found at the Protestant church in Madale village was discovered and safely detonated. It was one of a half dozen other bomb threats involving Christian churches in recent weeks.

Authorities sent as many as 8,000 security forces to the areas of the attacks. None of the gunmen have been arrested. The attacks, the second in the last week on mostly Christian villages in the province, raised fears of a return to the bloody religious violence of 1999 to 2001, which caused about 2,000 deaths, Reuters reported.

The area in the Indonesian province of Central Sulawesi has been relatively calm over the past year. But some speculated that the

reason was that the Islamic militants had succeeded in ridding much of the area of Christians. About 600,000 Christians had been displaced around Indonesia, more than 600 churches razed in the provinces of Maluku and Sulawesi, and thousands were killed between 2000 and 2001.

In recent months, more Christians had been cautiously returning to the Poso area.

Local church leaders suspect Jemaah Islamiyah terrorists of involvement in the incidents, according to Compass. However, Kurniawan said that the recent case might be the work of the Free Aceh Movement (GAM), a separatist organization fighting for an independent Islamic state. That opinion gained support when a GAM operative was later arrested in North Sumatra.

The Central Sulawesi Protestant Church Crisis Center's Ferry Naray told *The Sydney Morning Herald*, "Christian communities here are frightened. ... There have been many victims from our side." The paper quotes speculation that the attack may have been connected to commemorations of last year's nightclub attack on the Indonesian island of Bali.

Gen. Endriartono Sutarto said he believed the fresh violence was not simply a "crime, but (was) politically motivated."

Commenting on the finding of Army-owned munitions at the scene, he said it did not necessarily mean the military was involved in the Poso attacks. "The weapons and ammunition circulating in Indonesia normally belong to [the army], but some of the arms have been confiscated or stolen from us, or there are indeed rogue soldiers who sell their munitions to others."

Local Muslim figure Sulaiman Mamar, who led the Poso peace task force, said it was difficult to believe that local people were involved in the renewed attacks; they had made it clear that they were sick of fighting.

He added that there were unconfirmed reports that the military forces assigned to Poso were jealous as most of the assistance from the local administration was channeled to the police.

Elizabeth Kendal, Researcher and Writer for the World Evangelical Alliance speculated that some elements in the army were allowing militants to slip back into the area to create instability. The es-

calation in violence came just prior to a planned extraction of army personnel. The military's political role is scheduled to end by 2004. "The military wants its former powers reinstated and is even willing to incite conflict in order to justify its existence on the security front," she writes in her recent analysis.

Christians fleeing

A news flash from Compass that arrived Oct. 22 says that Christians from the area that was attacked are fleeing, afraid to remain at home. Mona Saroinsong, coordinator of the Crisis Center of the Protestant Church in North Sulawesi, said, "They have been walking through the jungle to the coast or making for Tentena, the nearest Christian town. When I questioned them, they said they did not trust the authorities to protect them."

Some Christian men have agreed to return to their villages, which are now under heavy police protection, but have left their women and children elsewhere, fearing new attacks. Especially vulnerable are villages such as Malewa and Galuga, where Christians have resettled.

In another troubling incident, a young Muslim fish-seller was found drowned in the Poso River, wrapped in a rice sack weighed down with a stone. Police say he was killed near a majority Christian village. The implication is that Christians have begun to retaliate.

"This is very troubling for the Christian people who worry that isolated incidents like this will be blown out of all proportion, and that the violence will be blamed on them although they are the innocent victims," said Saroinsong.

"The chief of police added insult to injury when he attended this man's funeral but ignored the funerals of 11 Christians in the villages," she added.

All who call on God in true faith, earnestly from the heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure, or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask. ...

Martin Luther



Destroyed Church in Poso

nearby jungle and watched helplessly as 38 of their houses were looted, set on fire and burned to the ground. Three cars, seven motorcycles and an Assembly of God church were also burned.

A group of volunteers who trekked to the village from Tentena are still searching the jungle for six missing people.

The attack resembled violence that Indonesian Christians suffered in Poso, the center of past troubles with Muslim extremists. Witnesses said the attack lasted precisely one hour, after which the assailants disappeared into the jungle.

Some villagers claimed that

Manado, North Sulawesi, wrote in an email report over the weekend. "To date, none of the aggressors have been found or brought to trial. No one knows who they are or why they are doing it."

As special commemorative services were being held to remember those who died in the Bali nightclub bombing a year ago, Christians were again paying the price of living in a region dominated by Muslim officials unwilling to protect them. Many suspect these random attacks could be sanctioned by people in positions of authority.

"As with previous attacks, there

Health

Parish nursing: reviving a 2,000-year-old tradition

Sonya VanderVeen Feddema

Recently Calvin College announced that this Fall it was introducing a course called Parish Nursing in its department of nursing. They described it as a 2,000-year-old tradition, in which caregivers partner with churches to minister to the ailing in a holistic way. Its earliest roots are with the monks and nuns who provided care for the sick and caring for the children, the widowed and the poor during the early days of Christianity.

As modern medicine took over caring for the sick, parish nursing waned for a time. Now the tide has turned. It is mounting a comeback, and Calvin College is participating in that comeback.

It was designated by the American Nursing Association as a speciality practice only six years ago and Calvin already has 25 students enrolled in the program this Fall.

Christian Courier interviewed (by e-mail) Calvin College's Bethany Gordon MSN, RN, instructor of the students in Calvin's two, new Parish Nurse Basic Preparation Programs, which make use of the International Parish Nurse Resource Center's (IPNRC) curriculum. According to its website: www.ipnrc.parishnurses.org, the IPNRC "serves parish nurses throughout the world by offering the annual Westberg Parish Nurse Symposium, as well as through other educational and program-matic resources."

Gordon, who completed the Parish Nurse Faculty/Educator Program provided by the IPNRC, worked for four years as a parish nurse in northern Michigan.

CC: How do you define parish nursing?

Gordon: Parish nursing is a health promotion, disease prevention ministry in which a registered nurse has the opportunity to practice professional nursing in a faith-based setting. The parish nurse cares for the whole person — body, mind and spirit. The spiritual dimension is central to this practice. The parish nurse partners with other members of the ministerial team to assist in reclaiming the church's historic roots of promoting health, healing, and wholeness. However, the parish nurse does not provide hands on care or duplicate services. She/he forms partnerships with health care providers in response to the identified concerns of the faith community and so empowers members to take a more active role in their health care management.

CC: Why did Calvin College decide to offer a parish nursing course?

Gordon: One of the five major goals in Calvin's current five-year plan is to make the college a more effective agent of shalom in its educational partnerships. Also, one of the goals of Calvin's Department of Nursing is to engage in professional nursing education that promotes lifelong Christian service. Additionally, its philosophy statement says that all persons are called to service in this world and in God's kingdom.



Offering a parish nursing program is a wonderful opportunity to carry out both Calvin's and the Department of Nursing's mission in partnership with registered nurses who want to practice in a faith community.

CC: What topics will the course investigate?

Gordon: The course will explore the following topics: the role of the church in health, healing, and wholeness; a theology of health; the history and philosophy of parish nursing; self-care for the parish nurse; functioning within a ministerial team; accountability and documentation; legal and

ethical issues; community assessment; health promotion and maintenance; grant writing; beginning a parish nursing ministry; and the seven roles of a parish nurse — integrator of faith and health, health educator, coordinator of volunteers, developer of support groups, health advocate, referral agent, and personal health counselor.

CC: How does a congregation benefit from a parish nurse's work?

Gordon: I believe a parish nurse can strengthen a ministerial team of a faith congregation. One can assess a congregation's needs. A parish nurse works in collabora-

tion with the ministerial team to meet the spiritual, physical, emotional, and social needs of members and can be a support to the staff in caring about and valuing all members.

CC: What did you do in your role as parish nurse?

Gordon: The faith community I served asked me to complete a number of activities. One was to write an article in the monthly newsletter on some aspect of health. These articles covered topics such as the importance of cancer screening, heart smart eating, safety in the home, skin safety, using Scripture to provide hope and a sense of peace, helping kids to eat nutritious food, and encouraging all members to exercise. I also facilitated health education seminars covering topics such as the importance of laughter and humor for healthy aging, discovering our true identity as God's children, and the need for advanced directives — written directions regarding health care decisions to be made when the individual is unable to make those decisions for himself.

Church members also wanted me to visit them in the hospital. I often made these visits with my husband, who was the pastor. One of us would read a Scripture passage and pray with the person and any family members who were present. After the individual was discharged from the hospital, I made one home visit to assess that the person was safe and comfortable. If a need for meals or transportation existed, I made referrals to the appropriate church committee.



Pat Haldi reads the Bible to a patient as part of her high-touch ministry.

Relating religion and medicine in practice

The Parish Nurse: Providing a Minister of Health for Your Congregation by Granger E. Westberg with Jill Westberg McNamara. Minneapolis: Augsburg Fortress, 1990.

Reviewed by Sonya VanderVeen Feddema

Granger Westberg, pastor, chaplain, professor, and consultant to hospitals in the United States, was a pioneer in the relation of religion and medicine and in the establishment of parish nursing as a distinct nursing

profession. In *The Parish Nurse* he describes the outcome of an experimental project, begun in 1983, which placed nurses on the staffs of congregations as "ministers of health, working alongside pastors and others who are dedicated to wholistic ministry."

Granger articulately and persuasively reveals how churches have benefitted from a parish nurse ministry. He points to the church's historic role in health care: "As

recently as a hundred years ago, Christian churches were leaders in the health field, building the finest hospitals the world has ever known and educating thousands of religiously motivated women as nurses." However, with the deification of science, the care of patients' spiritual needs has been neglected and, worse yet, denied. Granger urges the church to resume its leadership role in the health care field because "illness

...see religion and medicine page 11

Health / Psychology

Religion and Medicine

...continued from page 10
has a dimension beyond the realm of science."

When congregations or individuals first hear about parish nursing, Granger says, they usually are puzzled and ask two questions: "What do parish nurses do?" and "Why should the church get into the health business when we already have so many hospitals and doctors' offices to care for our health needs?" He argues that, though doctors and hospitals are absolutely necessary, they are usually in the business of "sickness care" because people come to them when their health is in decline.

On the other hand, Granger asserts, the church, through a parish nurse ministry, is particularly suited to minister to the health needs of its members. Many people, including Christians, know they should improve their life style choices for health reasons, but they don't because of lack of motivation, lack of necessary support, or an unwillingness to seek or pay for preventative health care. Doctors claim that, though they warn patients to change their habits and spell out the consequences if they don't, their advice is often ignored. According to Granger, the church has a unique and necessary role to play in motivating people to seek health because its mission is to care for the whole person, body, mind, and spirit.

One way parish nurses do that is to teach church members "that health care is part of the responsible stewardship of one's life." However, they don't promote health as an end in itself. Rather, they view good health as an enabler. Granger explains, "It gives us the energy and vitality to serve and love others, and thus good health is seen in the context of purpose."

Parish nurses have a multifaceted role. They are health educators, personal health counselors, teachers of volunteers, liaisons with community health organizations, and clarifiers of the relationship between faith and health.

Granger explains how to begin a parish nursing program. The first step is to gather as much background information as possible from individuals already involved in parish nursing. The next step is to convince the pastor. Without his or her commitment to the program, it will not succeed. Persuading the

congregation is the next phase. When they've agreed to the proposal, a health committee should be formed. This committee will hire the parish nurse and be a support group for him or her. Once the parish nurse is hired, he or she should be installed in the position during a worship service. Finally, ongoing education for the parish nurse is a necessity.

Besides spelling out the procedure for initiating the program, Granger devotes almost half of his book to helpful resources for those actively pursuing or engaged in parish nursing.

Though published over a decade ago, *The Parish Nurse* is still a valuable resource for readers who want to acquire new insights into the church's role as promoter of good health and to gain an appreciation for what has been accomplished in such a short period of time in the parish nursing field.

Further reading on parish nursing

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2. O'Brien, Mary Elizabeth. *Parish Nursing: Healthcare Ministry Within the Church*, Second Edition, Jones & Bartlett Publishers, 2003.
3. O'Brien, Mary Elizabeth. *Spirituality in Nursing: Standing on Holy Ground*, Jones & Bartlett Publishers, 2003.
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The reality of our "aloneness"

Samantha is often angry. She is angry at life and her husband Larry. Larry is often silent. He is especially silent when Samantha wants to discuss marital, family and financial issues. Samantha knows they are "stuck in the muck."

They both are involved in fulltime work outside the home. After work Samantha is responsible for the management of the home and their three children. Larry is responsible for carpooling the children – all under the age of fourteen – to their sports, music or dance events. They also both have at least one church or school meeting to attend every week. At the same time, their oldest is showing signs of rebellion. Still, Samantha has been able to talk most things through with her daughter in a way that keeps them connected. On the other hand, their youngest has just been assessed with a learning disability. Samantha wonders if she is up to the next five years. She feels tired and exhausted most of the time. For weeks now she has been struggling with what she may need to do to make her life more manageable.

Can "this" marriage be saved?

If we could evaluate Samantha and Larry's marital dynamics they would probably qualify for the monthly "Can this marriage be saved?" column in a popular woman's magazine. Their issues are difficult, deep and contemporary enough to warrant the space. And so, both of them would have the opportunity to tell their story. Both of them would be understood by the counsellor. And both of them would be understood by one another. But most importantly, both of them would be willing to change. And so, the marriage would indeed "be saved."

Unfortunately, most situations are not as straight forward. Often there is only one person who is willing to come to a counsellor. Often, there is only one person who is willing to dig deep into themselves and work towards healing and change. And it is often this willing spouse, who already carries the responsibility for keeping the marriage and family on track, who now has to muster the strength to make the necessary changes.

Difficult emotions

Samantha feels a lot of anger. She has been aware of her anger signals for a few months now. She notices she becomes very passive at times.

Getting Unstuck

Arlene Van Hove



Other times she is very aggressive with her children. She notices she stoops more in her posture as if she is carrying the world's burden on her shoulders. She catches herself when she has negative thoughts about her friends. Especially when she notices she wants to gripe, nitpick and find fault in the slightest situation. But she also knows anger masks other emotions.

Through her journalling Samantha recognizes her anger is about her feelings of powerlessness. Her inability to make happen what she thinks needs to change in the family. She sees herself as a person of principles and integrity who is family and community oriented. She is nurturant of and has the best interest of everyone at heart. She is cause oriented and wants to make a better world. Yet, she cannot control the willingness and development of her spouse who may be content to be where he is.

A dark emptiness

Samantha feels alone in her life. She feels her spouse is not there for her in the way she needs him to be. For the fifteen years of her married life she believed they would work together towards their goals for their children as well as for themselves. Now she knows she can only do so much. She also now realizes her goals are not his goals. And his needs are not her needs. And so, she works on herself.

She learns what is in her control and what is not. She learns to re-evaluate her needs, wants, and desires. She learns how to set firm boundaries and keep her integrity intact. She learns to have a firmer grip on her values and beliefs. But most of all, after much journalling she discovers the root of her anger and powerlessness – an overwhelming feeling of a dark emptiness of unmet needs. She has a hard time describing this feeling. Her body grows restless when it invades her heart and tears form in her eyes like puddles. When I ask her about it she is silent. Eventually she smiles, "I did not know I could hurt this much," she said, "I always talked my way out of pain. But with this one, I have no words to describe it." After a while I quietly ask her what she does for herself when she feels this way. She looks at me and says, "I become quiet and wait for God – and usually He comes."

Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

Praying our way through doubt

There's a cold fear nested at the heart of every doubt, stress sharp as a sword, hidden agendas, genuine reality waiting to be sorted out like unmatched socks.

The math is there are no cheap tickets to Heaven, no shortcuts to Nirvana, not a single free ride to enlightenment. We must learn to ride towards them

on the backs of prayers and meditation. There will be huge clues along the way. Learning to be converted from nine to five is a big step. Getting rid of our

unlovely behavior is another. We must learn to nibble at the warm promise of silence, go empty-handed through the landscapes of loss, the prisons

of melancholy and betrayal. We must claim sacred ground one doubt at a time, pray until we can sort out the differences between angels and serpents, go among

them wrapped in voices of our own faith, mantras, contemplations, acts of pure devotion and pleas. We must do the work of warriors using the agendas of real saints.

Fredrick Zydek

Humor / Family

IKEA - pursuing the good life on a small budget

Ron DeBoer

In my house, if you mention the four letter, three syllable word "IKEA," you'd better take cover or you might get trampled. The stampede of swinging purses and flip-flopping sandals will be my four daughters, led by my wife, Karen, who will sprint across the lawn, dive into the van, do up their seat belts and stare zombie-like until we pull into the blue and yellow flag festooned stadium that is IKEA, the Swedish furniture store that is taking over the world.

This morning, we're driving up the 407 to the newest store in Vaughan, just outside of Toronto. Karen doesn't care that we have to pay a toll to go shopping. She waves it off with one hand while caressing the page of the latest *Poang* chair in the IKEA catalogue in her lap. In my rearview mirror, the kids are all studying their IKEA catalogues like little cult followers. Which is exactly what being a part of the IKEA shopping sect is all about.

Once you walk through those automated doors, past the child's play area and funky shopping carts and begin your journey down the one-way "habitrail" aisles with the black arrows on the tiles, you are a convert from whatever SEARS or BRICK furniture stores you worshiped in the past.

If you've never been to IKEA, I would recommend it as an interesting afternoon out. Just don't go on Saturday or you'll be fighting big crowds of university students and young moms with several children in tow. This demographic alone describes why IKEA is so popular: you get good furniture for a really cheap price, which is why I run into so many Dutch people whenever I go there!

If you do go, you will walk through the lifestyles showroom, sitting perhaps on an *Ektorp* couch across from a real TV. You'll sit on a *Savo Easy* chair within an arms reach of real classic books (which aren't for sale) on the mantel; you'll be tempted to lean back on the new leather *Poang* chair, open up Twain's *Huckleberry Finn* and turn on the *Galar* reading lamp leaning intimately over your left shoulder. There will be picture frames containing real people. You will indeed feel as if you are sitting in someone's actual living room.

You'll stand by the *Varde* steel and wood constructed kitchen sets, complete with real sinks and stoves. In the kids' bedroom area, you'll see pillows and comforters on *Tromso* bunk beds that look just-slept-in; the place will resemble a monkey pavilion with so many kids hanging from the bunks. If you bring your kids or grandkids, they'll beg you for the new bumblebee coloured *Surrig* chair with wings that fold into the chair for handy arm rests.

Sit on it

IKEA encourages interaction with its product. Their philosophy is if you sit on it



The family before IKEA

or in it, you will better imagine yourself as part of the display, and you will eventually buy it. I don't know how many times I've sat in an ergonomically perfect office chair — like the *Verksam Swivel*, behind a big *Alve* desk, book ended by *Anton* filing cabinets and back dropped by a *Leksvik* wall unit with leather bound books and pictures of someone's family — and imagined I was a Superior Court judge or the general manager of the Boston Bruins pondering a big trade...that is, until my kids yell at me to keep up with them.

If you make it through the showroom without taking a nap or moving in, you'll find yourself on the lower level where bin

after bin of every storage container known to mankind can be found. IKEA wants you to organize your entire life into its *Kubist* storage devices. There are little steel boxes for recipe cards, slatted shelves for your winter boots, hanging mesh storage shelves that unfold like an accordion the more items you place in it. There are so many weaved baskets that Moses' mother would have had difficulty choosing one to render him afloat in the Nile.

If you're lucky, you'll catch a glimpse of the mother of all storage devices — worth your Highway 407 toll fee alone — the *Jerker Stor-*

age Unit, which is something like a cross between a 1900s threshing machine and a Swiss army knife on four legs. You could pretty much pack the entire contents of your house, including your kids, in the various sacks and cube boxes jutting out from this piece of furniture. Also in this section, you'll find rice paper *Oviken* table lamps too cute not to pick up, *alphild blomma* cushions of every colour and shape possible, *Pagod* decanters that sparkle and seem to whisper, "How can you not purchase something so European looking?" There are slip covers for anything in your house except husbands, much to Karen's disappointment. Rugs with names like *Gustava* and *Gamborg* hang

from the rafters, while the area of the store where the framed prints are displayed looks something like the second floor at the Art Gallery of Ontario.

Easy assembly

And just when you think it's all going to end and you get to sit in the upper level restaurant and enjoy some Swedish meatballs and Lingonberry juice, that cloud of gnats called the women in your family buzzes toward the AS IS area where you can find "sweet deals" of scratched furniture for prices too good to be true. Young pony-tailed moms wearing Capri pants and Birkenstock sandals eye each other warily, as if gladiators in the coliseum, maneuvering their way around each other, careful to look leisurely while all the while ready to pounce on an end table or slip-covered arm chair before the competition.

And if you do decide to buy furniture at IKEA, know that it comes in a box about two inches high, something the company pioneered way back in 1956. If you've got boxing gloves for hands like me when it comes to putting things together, know that a standard computer cabinet — the likes of the *Husar Work Station* I am sitting in front of as I write this article — will take you several hours and a staff of helpers to complete.

Prior to bringing it home, you will back your mini van to one of the many loading areas at the front of the store and slide that flat box into the back, all the while your wife stands with her hands on her hips smiling widely at the thought of how much her house will improve. If you're lucky, she'll



After IKEA - The father is not present in this picture. He is busy assembling more of the 'easy to assemble' furniture.

Family / Christian Living



things you really didn't need but feel great about buying because of our cheap prices."

IKEA's success story

But I confess I, too, have become an IKEA convert. In fact, it was I who shocked the DeBoer posse over breakfast by announcing "Why don't we go check out the new IKEA today?" Perhaps my brain was still fuzzy from the fermented sap I inhaled while raking the leaves the night before, but I think it's more that I like the IKEA story because it reminds me of so many Dutch immigrants who came to Canada with nothing and built companies and businesses on a foundation of hard work and dedication. Consider the IKEA story.

IKEA's founder, Ingvar Kamprad, began his vision for IKEA at the age of 17 when his father gave him some money for completing his school studies in 1943. He started off by selling wrist watches and pens, first at a roadside kiosk then through a catalogue. Later, he began building his own uniquely designed furniture. From the day IKEA opened its first show room in 1953, the IKEA concept of quality and unique furniture for affordable prices has been popular. The first Canadian IKEA opened in 1976, and today, more than 175 yellow and blue box stores are doing a multi-billion dollar business in over 30 countries.

The name IKEA is an acronym of the founder Ingvar Kamprad, with the E being for Elmtaryd, the family farm in Sweden where he was born, and the A for Agunnaryd, the village where he grew up.

Stories about Kamprad's eccentricity abound. According to reports out of Switzerland where the IKEA founder lives, Kamprad has set up a sort of King Lear inheritance challenge to his three sons. He has promised to hand over his entire twenty billion dollar IKEA holdings to the one of his three sons who works the hardest in their respective jobs over the next five years. At present each of the sons is worth only 300 million dollars, so I'm sure the prospect of getting rich will motivate each boy's work ethic!

Kamprad's true generosity reaches every "co-worker" in the IKEA family, however. In 1999, he dedicated a single day in December to all his workers worldwide, promising to

let you go back to the little café at the EXIT doors for a one dollar yogurt cone. The cheap yogurt cone is IKEA's way of saying, "thanks for supporting our multi-billion dollar empire all the while buying

give each of them an equal share in the company's earnings that day. Every co-worker, from the snack bar staff and stock clerks to the president, got the same bonus. For most, this bonus was more than a month's pay.

In response to allegations that IKEA used child labor in the production of some of its merchandise, the company took immediate action that would prevent small children from working for its many suppliers in countries such as India and Indonesia. In August 2000, IKEA struck a partnership with UNICEF in initiating a broad community program in India. The aim is to prevent child labor by creating awareness and addressing the root causes. The three-year project focuses on 200 rural communities, involving the villagers in strategies for preventing child labor. UNICEF and IKEA encourage school enrolment and have established alternative learning centres. Through the formation of self-help groups, the project

also helps rural women to enhance their economic status by improving access to credit and income generating opportunities.

Naomi Klein, author of the best selling book *No Logo: Taking Aim at the Brand Bullies* encourages consumers to research the companies whose products they purchase. She asks, should you shop at the Gap when the prices are inflated because the products are hip when the Gap has long taken advantage of cheap labor from cash-strapped women and children in countries such as Malaysia and Viet Nam? She asks, should you buy a pair of Nike running shoes when the cost of material and labor for a \$200 pair of shoes is about \$35?

While I don't spend nearly enough time researching the companies from whom I purchase or checking the label for signs that the stitching in my clothes might have been done in countries where child labor abounds, I am impressed with IKEA's products and business story. *Leading by De-*

sign: The IKEA story, by journalist Bertil Torekull, the source of much of the information in this article, tells the full story of IKEA, if you're looking for a book about a man who followed a vision and became successful.

While critics say Torekull sugar-coats IKEA and should've spent more time on the shadier sides of founder Kamprad's life, I think you'll enjoy the work ethic, vision and dedication Kamprad has exhibited his whole life on a larger but not dissimilar scale of many of our own immigrant families — albeit on a smaller scale — who came to Canada and began laying the foundations for successful farms, businesses and professions.

We're now home from our trip to the new IKEA in Toronto, and I have to assemble an end table, put together a floor lamp and hang hooks in the girls' closets. Pretty soon shoppers can come to our house if they're looking for an IKEA show room!

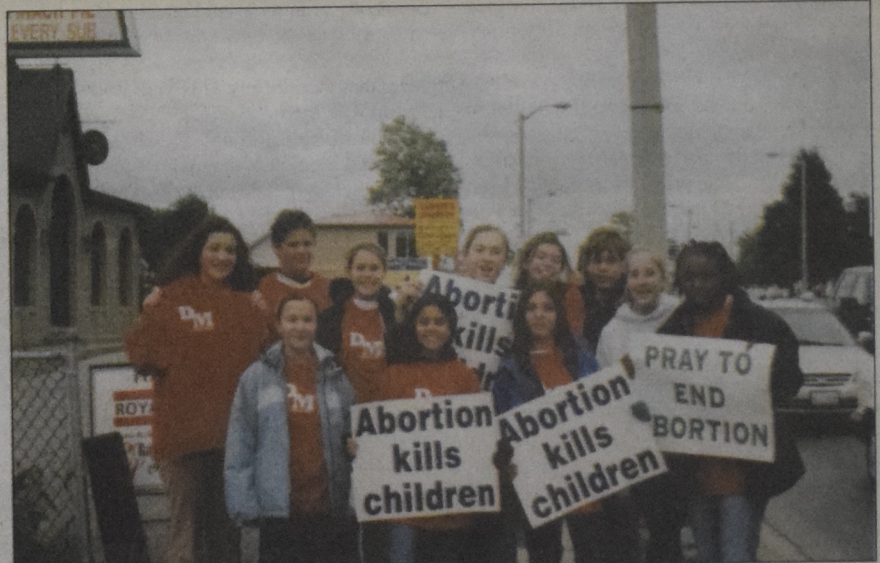
A Sunday morning out along the main drag in Niagara Falls loving life

Sonya Vanderveen-Feddema

On Oct. 5 the Niagara Life Chain drew 1,800 participants who formed themselves into a long chain along Lundy's Lane, the main thoroughfare in Niagara Falls. Participants at the annual non-denominational event held pro-life signs and prayed for an end to abortion for an hour on the Sunday before Thanksgiving.

Annette Loeffen, Niagara Regional Life Chain Coordinator and a member of St. Mary's Catholic Church in Welland, contacted 300 churches and each high school in the Niagara district to prepare for the event. In 1994 when the event was initiated in the Niagara area it drew 5000 participants. Loeffen is convinced that, despite the lower turnout, Life Chain is a crucial and significant witness to a society that kills more than 100,000 unborn children each year.

Life Chain was launched in 1987 in Yuba City, Calif. by a pro-life ministry called Please Let Me Live Inc., according to Susan Stewart, reporter for *The Interim*, Canada's pro-life and family newspaper. She states that its goal was to unite churches, media, law enforcement agencies, area citizens, and public officials by supporting the pro-life movement. The movement gained strong momentum in its first years, growing from about 2,500 people the first year to 771,000 from 40 states and 130 cities across the US in 1991 to one million participants across North America in 1994. In



Students from Denis Morris High School lend their support

2001, approximately 8,500 Canadians joined in creating Life Chains across Canada.

This year on the first Sunday in October 300 of such Life Chains were organized in different cities across North America.

Speaking up for justice

For Loeffen and others who attend the event, Life Chain isn't just about statistics. It's about speaking up for justice and waiting on God to do his work in people's hearts. Though the effect of that work isn't always visible as people drive or walk by, occasion-

ally it is. One year an 18-year-old woman started to cry as she stood beside Loeffen, who asked if she could be of assistance. The woman related her story.

She was pregnant and was being pressured by her parents to have an abortion. A friend, unaware that she was pregnant, had told her about the Niagara Life Chain. Though she didn't know what Life Chain was or what would be expected of her if she attended, she was persuaded to come.

Loeffen says, "When she saw all the people standing there, holding signs and praying for someone like her, she made a

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Opinion / Media

President Bush lied.... Not.

Harry Antonides

There was no imminent threat. This was made up in Texas, announced in January to the Republican leadership that war was going to take place and was going to be good politically. This whole thing was a fraud. (Senator Edward Kennedy, Sept. 18, 2003.)

The Bush administration pumps up the terrorist threat to distract attention from the economy and provide a pretext for some other action. (Gwynne Dyer, Toronto Star, Sept. 10, 2003.)

The war against Saddam Hussein's regime was swift and conducted with relatively little loss of life and damage to Iraq's physical infrastructure. A nation of 25 million people was freed in record time from one of the most gruesome tyrannies of our time.

This amazing feat was accomplished by a superbly equipped and trained army that traveled halfway across the world to achieve what many said could not be done. This unprecedented military victory occurred because of the determination of President Bush. Assisted by British Prime Minister Tony Blair and a few other leading statesmen, he ignored world popular opinion and said enough is enough.

A History of Deception

For twelve years, the United Nations has cajoled, threatened and tried to cordon off the Iraqi regime led by a maniacal and cold-blooded Saddam Hussein. Everyone agreed that the Iraqi regime cruelly oppressed its own people. Within the space of scarcely a dozen years it had waged a murderous war on Iran and invaded Kuwait. It had not shrunk from using poison gas on its own people in northern Iraq. Hundreds of thousands were killed in battle, poisoned, tortured and mutilated. Millions fled the country.

If it had not been for twelve years of constant surveillance of the so-called no-fly zones, mostly by the American air force, at a staggering cost of billions of dollars, the number of those killed and tortured would have been far greater.

But who cares? Who even remembers to give the U.S. credit when the hate-America frenzy is all the rage?

Forced to concede defeat in

1991, Saddam agreed to eliminate all weapons of mass destruction in his possession. During the ensuing decade, the UN issued numerous resolutions demanding that the Iraqi regime comply with what it had agreed to do. It had no intention to do so. Years of weapons inspections and revelations by Iraqi refugees (including two of Saddam Hussein's sons in law) confirmed the presence of chemical and biological agents as well as an active nuclear research program.

The latest phase of inspections, begun in the fall of 2002 under the leadership of Hans Blix, was hampered by the obstructionist maneuvers of the regime. The inspectors did not find weapons of mass destruction. Neither could they confirm that the chemical and biological agents known to have existed had been destroyed, although the government had so claimed — while failing to provide any proof.

United Nations Resolution 1441 warned Saddam to provide proof that all weapons of mass destruction had been destroyed or to face serious consequences. No such compliance was forthcoming. A heated debate then took place at the UN, mostly between the U.S., Britain and a few smaller nations on one side and the rest of the UN on the other. The debate was about the term "serious consequences." What did this really mean, if anything?

Most, led by France and Germany, demanded more of the same negotiations and possibly more sanctions. The U.S. would not be swayed from taking more drastic action.

The rest is history, and the war to remove the Saddam regime commenced on March 20. The defining event, toppling the massive Saddam statue in Baghdad with the aid of American soldiers, took place on April 9.

Considering the terrible suffering endured by the Iraqis under the Saddam regime, wasn't the successful conclusion of the war an occasion to rejoice and celebrate — and to cooperate in the rebuilding that is so desperately needed? For the first time, the Iraqi people have a chance to build a free and open society. Is that not something all freedom-loving people should welcome and support?

But that's not the way modern international relations work.

Though a few have changed their minds, most of the opponents to the U.S.-led war say that there is nothing to celebrate. On the contrary, they are ignoring the good things that are happening and now insist that things are terrible and getting worse for the Iraqis.

There even seems to be a certain delight in warning that the Americans will fail because the Iraqis resent the presence of alien soldiers whom they regard as occupiers not liberators. Such dire predictions are endlessly repeated in the media of the Arab countries, but also in Europe, Canada, and even in the U.S. itself — not excluding members of the U.S. Congress.

A Two-Front War

The reality is that the ongoing conflict in Iraq is fought on two fronts. The first is the one fought by the diehard supporters of the old regime, brought home to us via the spectacular television pictures of bombed buildings and destroyed American military vehicles, that has killed 103 American soldiers in nearly six months since the end of the war was declared on May first.

The second theatre of this "war" is the home front in the US and in the rest of the western world. This conflict is played out especially on television and in the print media — and on numerous websites. It may well be that the war on that front will be harder to win than in the streets of Iraq and in the hearts and minds of the Iraqi people.

The issue of contention in this second-front war is two-fold. One, the Americans are doing everything wrong, and they will fail because they have no business being there in the first place. All the positive developments are ignored or barely reported whereas all bad news is exaggerated. The Americans are stuck in a Vietnam-type quagmire and unable to prevail against the terror tactics in Iraq. Such predictions are made in a way

that suggests many of the doomsayers would like America to fail.

But a second argument in the critics' arsenal is even more destructive because it targets the integrity of the American leadership. It is the accusation that President Bush has misled the American people about the real reasons for the war against the Saddam regime. He is charged with falsely claiming that the Saddam regime had been successful in obtaining weapons of mass destruction, including nuclear weapons.

And here we are, six months after the war ended, and no such weapons have been found though a large number of experts has been searching for them. So, the case is closed: Bush is a liar and he recklessly sent soldiers and Iraqis to die for a cause that is bogus.

But where is the substance for such a horrendous accusation? No problem, we now know that what he said about Iraq's nuclear capabilities he knew to be untrue. Here is the incriminating statement in the President's 2003 State of the Union address: "The British government has learned that Saddam Hussein recently sought significant quantities of uranium from Africa."

Information has since come to light that there were serious questions about the truth of this claim. In fact, the director of the Central Intelligence Agency, George Tenet has bluntly stated: "These 16 words should never have been included in the text written for the President."

But this was not the only bit of intelligence the President relied on at a time when a great deal of incomplete and conflicting information had to be sorted, and decisions had to be made without having perfect knowledge of all the facts. The reality is that President Bush has been very clear and persistent in justifying military action against the Saddam regime.

Furthermore, the historic context within which the defeat of the Saddam regime took place is clear for all to see. First, the horrendous crimes of September 11, 2001 radically changed the Americans' perception of the battle against terrorism. They began to understand the depth of a religiously driven fanatical hatred against the "Great Satan" as they had not done before. Then there was the Saddam regime's cruel oppression of its own people, its lengthy war against Iran and its invasion of Kuwait, its support of terrorists, in addition to a known determination to obtain weapons of mass destruction. There is really no disputing these facts. There is also no disputing the fact that twelve years of UN-orchestrated attempts to rein in this dangerous man had been a complete failure.

But the critics will not hear of this. They "know" that Bush lied, and that he is a crook who is menace to his own country and the rest of the world. And that is how the tables are turned. Not Saddam but Bush is the evil one who must be curtailed.

The Search Continues

When David Kay, who heads



Opinion / Family

the new inspection team assigned to search for weapons of mass destruction, reported to Congress on October 2, the headlines in the major papers on the following day were quite predictable. This is the *New York Times*' take: "No Illicit Arms Found in Iraq, U.S. Inspector Tells Congress." Other major American newspapers followed suit. The articles filling in these headlines invariably explained that this failure proved that the given reasons for the war had been concocted and were therefore fraudulent.

But those who take the trouble of actually reading the entire report* come to a very different conclusion. True, the Iraqi Survey Group (a bland name if there ever was one) had not found nuclear, chemical, and biological weapons. But it did find plenty of evidence of a very active chemical and biological weapons research program, right up to the start of the war. This included: "A prison laboratory complex, possibly used in human testing of BW agents.... A clandestine network of laboratories and safehouses within the Iraqi Intelligence Service.... Reference strains of biological organisms concealed in a scientist's home.... New research on BW-applicable agents, *Brucella* and Congo-Crimean Hemorrhagic Fever (CCHF), and continuing work on ricin and aflatoxin were not declared to the UN."

As to Iraq's nuclear program, the Kay-led Survey Group found plenty of evidence that Saddam had not given up obtaining nuclear weapons, but that this program now was on hold waiting for the time that Iraq would have persuaded the UN that it had complied with its resolutions and would be free of sanctions.

There is a great deal of information in this interim report, which does not draw final conclusions, but clearly shows that Saddam had not abandoned his plans to obtain weapons of mass destruction. President Bush was right in targeting Saddam's regime as a threat to his own people and to the rest of the world.

The war in Iraq in the form of guerilla tactics is making the job of rebuilding Iraq more onerous. The intention is to wear down the resolve of the Americans by killing as many of their soldiers (and Iraqis) as possible so that they eventually will give up and leave.

But the virulent anti-Bush campaign that turns the President into a villain and Saddam Hussein into a victim may be just as formidable an obstacle to Iraq becoming a free and open society. And you can be sure that all the enemies of Free Iraq know this very well.

The Stakes are High

It would be nothing short of tragic if this courageous and costly effort to help free the world of a dangerous menace and to establish a free and stable Iraq would fail. The repercussion of such failure would be horrendous. The revenge of the Baathist thugs on the then (again) abandoned people of Iraq would be more dreadful than what happened to the defenceless Kurds in the north and the Shias in the south of Iraq after the Allied forces withdrew in 1991.

Who would then stop the brutal states in that part of the world from serving as terrorist havens and obtaining nuclear and other weapons of mass destruction? The dilemma then facing the western democracies would be terrifying and beyond description.

Is this scenario too far-fetched to even consider? I do not think so. And I suggest that these are the considerations that need to go into thinking about the events in Iraq today. Instead, President Bush, who risked everything in his career and who had the courage of conviction to use the immense power of the American military to free Iraq, is now widely denounced as a liar and a threat to world peace.

This is where we enter the strange world of Alice in Wonderland illusions, a world where reality is what the coarsest and most vociferous and the haters of America say it is.

The stakes in this dispute are very high. In the short term they will determine whether it will be possible to turn one strategically located nation in a volatile region of the Arab world from a slave to a free society that is no longer a serious threat to the rest of the world. The obstacles here are immense, and the outcome not at all assured. In the longer term what is at stake is whether freedom in the West will endure, now increasingly an uncertain prospect.

Instead of showing respect and appreciation for the "amazing accomplishments of the U.S.-led coalition, a sizeable and very vo-

Resist the urge to protect your kids from failure

by Lisa M. Petsche

"The only failure which lacks dignity is the failure to try." — Malcolm F. MacNeil

A few weeks into the school year, my ten-year-old daughter mentioned that elections for student council were taking place in two days. She admitted that for several years she's wanted to be a class representative, but didn't think she could get enough votes. I pointed out that the only way to find out was to try.

After a moment's reflection, she decided to throw her hat into the ring. Together we brainstormed ideas for the requisite pitch to her classmates. From there she developed a speech, which she diligently rehearsed for the rest of the family.

She became excited about the prospect of running for office, and my husband and I were impressed by her resolve.

She adjusted her alarm to go off a half-hour early on election day, in order to have time to practice her speech some more and pay extra attention to her grooming.

Upon returning home from school that afternoon, she was uncharacteristically quiet, and immediately I knew she had lost the election. When I asked her how she was feeling, she replied, "I'm down in the dumps, but I'll be okay."

Failure is feedback

As parents, we instinctively want to protect our kids from defeat and failure. It's better, though, that they learn how to cope with such realities now, while they have us nearby to provide support and guidance, than when they're on their own and the stakes may be higher.

Moreover, as sports psychologist and author Dr. Alan Goldberg states, "Without failure, you don't learn, and without learning, you don't get better." While no one likes losing, it's not to be dreaded, he says, because "failure is nothing more than feedback," telling you "what you did wrong and what not to do next time."

Following are some tips for helping kids constructively handle the frustration and disappointment of failing to achieve a desired goal.

- Don't make light of the situation, however inconsequential it may seem to you. Listen and acknowledge your child's feelings, taking them seriously.

- Praise your child for her effort and her willingness to take a risk.

- Help her to redeem the situation by finding a lesson to be learned.

- Emphasize that failure is not a reflection of personal worth. She shouldn't beat herself up about

it. Teach her to replace self-deprecation with positive self-talk — for example, "I'll do better next time" rather than "I was awful."

- Make sure your child knows that your love is unconditional, not based upon how well she performs.

- Remind her of her strengths and past successes, to provide perspective and bolster her self-confidence.

- Help her to focus on improving her personal best, rather than on beating competitors. Emphasize progress made.

- Together, brainstorm ways to increase her chances of success. (For instance, my daughter could start campaigning earlier next year.)

- Encourage your child to focus on the process, rather than the end result. Help her to set realistic goals (hers, not yours, since passion is one of the keys to success) and break them down into small, manageable steps, so she doesn't become overwhelmed.

- Don't pressure your child to win or achieve perfection. Eventually this tactic is likely to backfire, resulting in a crippling fear of failure that prevents her from trying new things and thus reaching her potential.

- Normalize imperfection by sharing some of your own experiences of failure and defeat, and those of famous people like Thomas Edison.

- Teach that there are more important things in life than winning, such as passion, creativity, persistence, kindness, loyalty, generosity, humility and integrity.

- Set a good example for your kids, advises Harvard-affiliated psychologist Dr. Susan Linn. Be conscious of how you behave when playing games with them or watching competitions together, and when they win, lose or make a mistake.

Winning a by-product

Our children will be more willing to take risks that stretch their limits and ultimately result in fulfillment if, says Goldberg, they are "able to tolerate failure and accept it as part of the process of succeeding."

It's a matter of mental outlook, which includes regarding winning as "merely a by-product of the much more important process of participation."

We build integrity and resilience in our kids when we teach them that, in the words of great Victorian thinker John Ruskin, "the highest reward for a person's toil is not what he gets for it but what he becomes by it."

Lisa M. Petsche is a mother of three, clinical social worker and freelance journalist.

cal segment of the free world demonizes the Americans and their President.

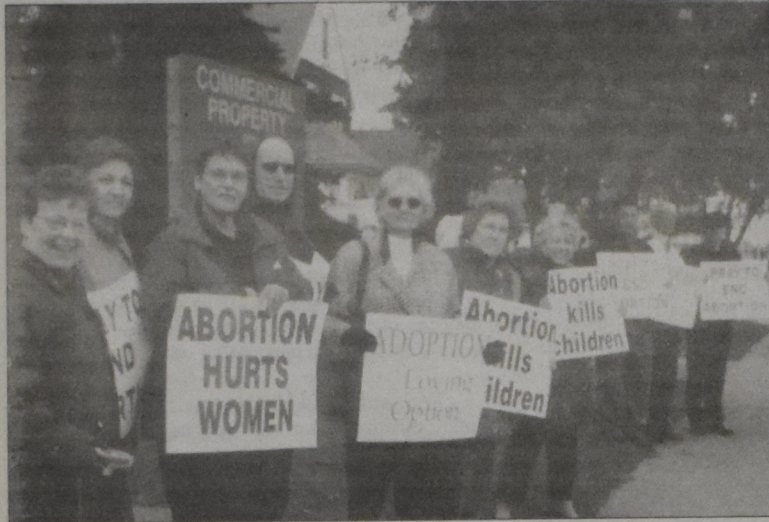
Let me again reassure the readers that my quarrel is not with those who in good faith disagree with American policy regarding Iraq — or any other subject. But to

treat the elimination of a proven threat to the world and the liberation of a cruelly oppressed people as of no significance, while denouncing President Bush as a liar, must surely rank as one of the great follies of our time.

* The complete text of the interim report of the Iraq Survey Group (headed by David Kay) published on October 2, 2003 is available on the website of the Central Intelligence Agency: cia.gov.

Christian Action

Niagara Falls...continued from p.13



Some of the many that lined the street to voice their opposition to abortion

connection. She believed that God had led her to that place, at that particular time, and that her friend was God's instrument in bringing her." After the event the woman contacted her pastor for assistance and made arrangements to give the baby up for adoption.

Involvement in Life Chain has given Loeffen a deep respect for individuals from churches and schools who work sacrificially for the pro-life movement. She cites some examples.

An ecumenical witness

George Eygenraam, a member of the Brethren in Christ Church in Dunnville, personally visited each church of that denomination in his area to encourage prayerful support and participation in Life Chain.

Ted VanderZalm, a teacher at Denis Morris High School in St. Catharines, arranged for two busloads of Dennis Morris High School (DM) students to attend. Last year he did the same and also invited students from Holy Cross High School. He had T-shirts made for the students. They read: 'DM is Pro-Life' and 'Holy Cross is Pro-Life.'

Of the students' participation, Loeffen says, "That was one of the defining moments of my whole experience with Life Chain. To see those smiling teenagers holding signs and showing their commitment to those most vulnerable in our society gave me renewed hope that all is not lost in this generation, who have lived with the fact of abortion on demand for their whole lives."

Caroline Kralt, a member of Providence Christian Reformed Church in Beamsville and a busy mother with a young family, has also inspired Loeffen by being a faithful contact person for her church.

Most of all, Mother Teresa motivated Loeffen. She recalls how a few years ago the diminutive nun, at a breakfast held in her honor at the White House, stood undaunted before President Bill Clinton and other dignitaries and told them that the world would not experience peace as long as abortion was condoned.



Annette Loeffen, Niagara Regional Life Chain Coordinator

As it has for Loeffen, participation in the Niagara Life Chain has given Matthew Saranchuk a greater appreciation for all Christians. A member of St. Alfred's Roman Catholic Church in St. Catharines, Saranchuk has participated in the event since it began twelve years ago. In his role as marshal, he set up zone tables, counted participants, collected do-

nations from participants, and cleaned up.

He says, "I experienced a sense of kinship in seeing so many people who have become life-long friends- even though I don't see them very often. Our shared faith and values have created a real bond and mutual respect."

Each year the Life Chain experience renews and refreshes Saranchuk's faith. "I recommit myself to what I believe," he says. "It helps define how I live out my faith in society."

Though Jenny Vanderberg wasn't able to attend on Oct. 5, she has done so in the past with her family. Recalling former Life Chains, she asserts, "It was a good way to inform my children about abortion and about how we as Christians must take a stand for these unborn children. My children now take a firm stand against abortion."

Like Saranchuk, Vanderberg also appreciated the ecumenical nature of Life Chain. "It's great to meet other Christians and it's good to see that people from other denominations struggle with the same issues as we do. We can encourage each other as we seek to serve the Lord in this sinful world."

Poll: most people see religion – any religion – as good

Lawrence Morahan

(CNSNews.com) – Most worshippers, even in war-torn areas of the world, see politics rather than religion as the cause of violence and strife, according to a new survey of people of faith around the world.

William Scott Green, professor of religion at the University of Rochester, said a study of the religious beliefs and practices of 11 religious groups in seven countries showed that most people saw religion as a positive thing.

"If you look at Israel and India, where there is violence that we associate with religion, the majority of people in both of those places say that the violence is political rather than religious," Scott Green said.

"That's a very important result

The Niagara Life Chain: a personal perspective

Sonya VanderVeen Feddema

Silence. Prayer. Placards. A few people. It hardly seems that a combination of these elements could be a recipe for a successful onslaught against the holocaust of abortion. Onlookers could hardly be blamed for thinking that the people involved in such a protest were wasting their time.

However, Christians steeped in the Old Testament stories of David and Goliath and Moses and Pharaoh and in the New Testament reality of Jesus' resurrection power know that God often works his purposes through people who are seemingly powerless.

My first-time participation on Oct. 5 in the Niagara Life Chain affirmed my conviction that God is glorified through small, obedient efforts that may appear pointless in society's eyes.

In front of Lundy's Lane United Church in Niagara Falls, Ont., I joined a handful of men, women, and children at Zone #5, one of ten designated zones for participants to meet at along Lundy's Lane. At the host table I picked up a placard. Mine stated: "Adoption: A Loving Option." Two other available signs said: "Abortion Kills Children" and "Pray for an End to Abortion." On the back of each sign organizers had listed topics for continual prayer, songs for meditation, a Life Chain code of conduct, and, in bold print, "Today we stand in obedience to II Chronicles 7:14: 'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.'"

As we stood beneath a cloudy autumn sky, cars whizzing by, many motorists honked in support of our pro-life message. However, others showed their opposition. One young woman vented her anger by leaning on her horn and making an obscene hand gesture as she sped past. A teenaged boy biking behind us said, "Doctor's need work, too!" I prayed that God would open their hearts to his love for them and all people, including unborn children.

Other individuals gave no response. Some may have had abortions or know of someone who has. Others might be considering an abortion. Some may have girlfriends, wives, or daughters who are suffering from post abortion syndrome. We don't know. But God does. The effect of the Niagara Life Chain is in his hands.

If possible, I'll go again next year because it is an important witness.

[because] we didn't ask them if it's associated with their own religion, we just asked the generic question, so that the judgment that the violence is political rather than religious is a judgment in principle about their own religion and about their neighbor's religion," Scott Green added.

Religion shaped in families

John Zogby, whose Utica, N.Y.-based international polling firm conducted the research together with staff of the University of Rochester from January through March of this year, said the study found that religion is extremely important to its adherents worldwide.

"It's a very private and personal sort of thing, as well as a familial

thing. Most people in most countries told us that they learn their religious values and principles from a parent, from a grandparent or from someone within their own family.

"Fewer told us of the importance of religious leaders among most of the religions that we surveyed," Zogby said.

More important than politics

Pollsters questioned Christians and Buddhists in South Korea; Orthodox Christians in Russia; Catholics and Protestants in the United States; Hindus and Muslims in India; Jews and Muslims in Israel; Muslims in Saudi Arabia; and Catholics in Peru.

...continued on page 17

Milestone

We celebrate with Citizens for Public Justice 40 years of contesting for faith in the public arena



The first board members

Harry der Nederlanden

Another organization that has often appeared in the pages of CC is celebrating an anniversary this year. Citizens for Public Justice, better known by its acronym CPJ, is celebrating its 40th anniversary this year. It was organized some 10 years after the Christian Labour Association of Canada and many of the same minds invested their time and energy in both. In early pictures displayed at the special evening in Toronto I spotted, among others, the familiar faces of Bernie Zylstra, Paul Marshall, Harry Antonides, Jim Olthuis and, of course, Gerald Vandezande, the dynamic spirit who was for us the very embodiment of CPJ for so many years.

The organization has taken a quite different trajectory over the years than some of its founders could have foreseen. At the beginning it served more as a proto-political organization, serving to call government to its central tasks, now it serves more as an

advocacy organization, focusing on a limited number of issues to bring before the public eye the norm of justice. This has also involved a certain shift in terms of where people locate it on the political spectrum between left and right – not a fair yardstick perhaps because it has always sought to step outside that simplistic measure. Nevertheless, most of the founders were wary of the welfare state and critical of the World Council of Churches, while today's CPJ shares many sympathies with the WCC and seeks to strengthen many of the programs of the welfare state.

Although some pictures were shown at the Toronto celebrations of CPJ's 40 years of history, not a lot of time was spent looking back or reflecting on its roots and routes. It was very much a forward-looking meeting, projecting an agenda for the decade ahead.

advocacy organization, focusing on a limited number of issues to bring before the public eye the norm of justice. This has also involved a certain shift in terms of where

Setting CPJ's future agenda

The speaker chosen to mark the occasion was Carolyn Goar, a journalist for the *Toronto Star*. In her speech she assessed the progress of Canadian society by the typical touchstones of the left – medicare, the abolition of the death penalty and the creation of the Canada Pension Plan. Among the primary tasks of CPJ as she put it before us is to narrow the gap between rich and poor within Canada and outside it to expand our foreign aid to poor countries.

In sketching a political agenda for the years ahead, she made a very partisan speech that attacked both the Ontario Progressive Conservatives for not being far enough to the left as well as the Liberals. Her speech gave no indication, however, that behind her list of things to strive for there was a coherent vision of the task of government and an understanding of the spirits at work in our society.

This is not to say that I wouldn't also be in favor of seeing fewer homeless people, fewer dependent on food banks, less racism, greater prosperity for aboriginal

Harry Kitts got us back on track in his short speech by pointing out that it is precisely faith that calls us beyond apathy and powerlessness. And the content of that faith points us beyond false polarities. Good counsel, for we find it hard to get beyond the left-right polarity of politics. And to my mind Goar did nothing to help on that score.

Nevertheless, with Kitts and the CPJ we cannot let go of the commitment that in this arena too faith gives our efforts not just the needed vision but a coherent framework to address a wide variety of issues and changing situations.

We join the CPJ in the prayer offered up that evening by Sylvia Keesmaat:

God of hope, we call on you to be present this evening, our hearts filled with surprised gratitude for forty years of passionate justice seeking.

We are surprised because at times our progress has seemed so small, our hopes so fragile, our visions merely pipe dreams.

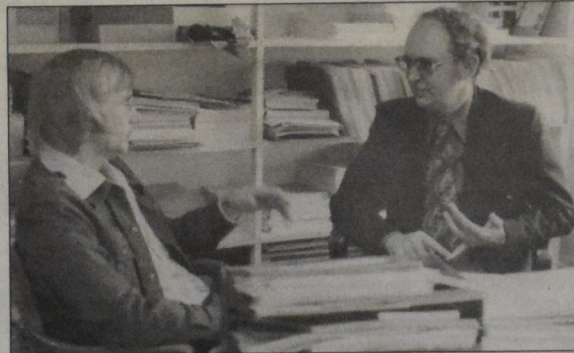
We are grateful, because in the face of such fragility, you have given us so much: passionate and committed staff, visionary and encouraging board members, energetic and quirky volunteers, sacrificial and generous donors, and, above all, fruit, the fruit of justice and peace.

We are grateful, for you have given us a vision of freedom from injustice, of every yoke broken, of liberation for captives, of good news for the poor, of sight for the blind, of streets where there are no homeless, of justice flowing like a river, and righteousness like an ever-flowing stream.

We are grateful, for you have endowed CPJ with your vision, your spirit, and your sacrificial life.

Only in the face of such blessing do we dare to ask for more: that Citizens for Public Justice and the Public Justice Resource Centre will continue to provide hope in the darkness that both this meal and our lives together might be a foretaste of your coming kingdom.

AMEN



Jim Olthuis confers with Gerald Vandezande

Poll

Researchers interviewed 600 people in India, Peru, Russia, Saudi Arabia and South Korea; 593 Jews, Muslims and Druze in Israel; and 795 Catholics and Protestants in the United States.

In all cases, except among Russian Orthodox Christians, being actively religious is more important than being politically active, Zogby said.

Among the questions asked was: "Should there be more religion in your society?"

"Majorities in most countries said yes, which is not a mandate for extremism as it is more a desire to inject what people consider as very positive in their lives into the values of their society as a whole," Zogby said.

Researchers saw three faces of Islam in the three countries polled and empirical evidence that Islam, like Roman Catholicism, adjusts itself to its national surroundings.

"We have a tendency – and I think here in the States especially – to see religion from the point of view of the most intense leaders and most intense followers utilizing re-

ligious symbols for their own political ends, whereas in reality, the people we polled do not see religion intersecting with politics or government but see it mainly as a personal thing, a code of ethics, a measurement for how well they are doing in their society," Zogby said.

Another surprising finding was that most American Catholics and mainline Protestants don't hold exclusive views about their religions, Scott Green said.

In fact, 95 percent of Catholics and 92 percent of mainstream Protestants regard people of other religions as equal to them. Sixty-three percent of Catholics and 61 percent of Protestants surveyed say their religion is but one of many paths to God.

"People believe that a more religious society – we didn't ask about a more religious government, but a more religious society – will help their country, so on a national and religious measure, people think religion will do more good than harm," Scott Green said.

peoples, more equitable sharing in the wealth of the country and more effective aid to developing countries. Who wouldn't? But Goar's speech did nothing to recall us to principles – where to start, what direction to take or where to end up. In the question period afterward, she not only proffered no analysis of any depth, she suggested that faith is better left out of the mix.

On track

I confess that I was more than a little puzzled and disappointed by the choice of a shallow left-wing journalist to set the tone at the anniversary celebration of a Christian political action organization. It's a time when one ought to reflect on and renew the founding vision of an organization.



Staff: Front: Murray MacAdam, Bruce Voogd, Harry J. Kitts
Back: Chris Pullenayegem, Linda Petersen, Marian Heinen, Louise Slobodian, Greg DeGroot-Maggetti

Opinion



Mainly on Money: Blind faith, floating bombs

I am terribly sorry. I confess to a serious cultural deficit: I have never seen a Schwarzenegger movie. Even worse: I didn't even know this fellow existed. Sorry, but now that he is the governor-elect of California, well... I guess I have to pay attention to him.

I understand that the word 'Terminator' is associated with him. If I were in the market for rat poison, that's the brand I would choose. Somehow he reminds me of Mike Harris. He always struck me as a Terminator. If California is America's future, then we are in terminal trouble.

I read about this Schwarzenegger creature that his movies feature sadism and cruelty and his moves are of the women-groping kind. If that qualifies him as a politician, God help us all. Am I ever glad to live in Ontario, where a schoolmaster type of politician won on promises to increase taxes.

Back to more pleasant matters. On my birthday one of my daughters gave me a book by Paul Krugman, who teaches economics at Princeton and writes a twice-weekly column in the *New York Times*, always the first thing I read on Tuesdays and Fridays. The book has a telling title: *The Great Unravelling*, subtitled: 'Losing our way in the New Century.' The book is simply a collection of his columns. (Hey, there's an idea!). In his introduction he writes: "It's mainly about economic disappointment, bad leadership and the lies of the powerful."

Blind faith

That the USA is in a real financial bind is no secret. Long-term bad news keeps on appearing. A report by the American Society of Civil Engineers gives the USA infrastructure a 'D' on almost every major public facility: roads, sewers, water treatment plants, airports, schools. This thorough survey estimates that in the next 5 years \$1.6 trillion is needed to bring its publicly used structures up to acceptable standards. Just to keep them from deteriorating further costs \$300 billion annually. The culprit: lack of funds to keep America functioning.

If there is one thing that Americans hate, it's taxes. In a historic turnaround, a budget surplus projection at the start of the Bush term of \$5.6 trillion has become a deficit of \$2.6 trillion, an \$8.2 trillion difference, burdening the next generation, of course.

Blind faith is the reason, a faith that believes that America will always be blessed, is God's chosen nation, a doctrine that tax cuts will cause a boom in economic growth. The current president builds the country's future on this shaky foundation.

Bush's first budget promised money for everything, calling it "an unprecedented moment in history," vowing that this \$5.6 trillion surplus would wipe out the national debt, that retirement and health plans would be strengthened for the future by setting aside trillions in savings. Bush saw balanced budgets for decades to come, promising an end to wasteful interest payments and stop constant arguments whether to spend on the military or on domestic programs. Everything was now possible. Paradise regained.

It reminds me of another utopian dream: in the early days of nuclear power it was said that it would generate electricity too cheap to meter. Alas, just as cheap nuclear power never materialized – and the \$20 billion debt on our Pickering and Bruce generators may even break the incoming McGuinty government – so the \$8+ trillion difference in the USA budget projection is unique in American annals. What Bush called "an unprecedented moment in history" has indeed been realized in the negative sense: the long-term budget forecast has declined as much in the last two years as the total revenue collected by the United States government from 1789 to 1983.

The rich get richer

Frankly the USA suffers from short-termism and also has under-taxation affliction. Even if the economy operated on full power, budgets still would be in the red. Given this situation, what are the priorities? Education, roads, prisons, health care? No, guns, tanks, bullets, bombs, planes are more important because they make the Bush supporters rich, who, in turn donate back by the bucketful for Bush's re-election.

The rich never had it so good. The \$180 million already collected by the man's money machine, many months before the real campaign starts, is but a drop in the bucket for these plutocrats. If there ever was a more distorted political scene, more polarized, where the actual aim of the administration is to let the poor rot in their misery while the few who have the millions gather in more as taxes on them disappear, it's this Washington regime.

It reminds me of a line in an old hymn: Change and decay in all around I see. "The Great Unravelling," all right. This great unravelling will definitely accelerate if a terror attack is successful.

Here is what I think may happen. I found the hint in *The Economist*. A few words about this magazine, which deals, just like this column, with more than just money. First published in 1843 it can trace deflation, inflation, recessions, booms, back 160 years. No wonder it has a touch

of arrogance in its writing, a British low-key, almost cocksure approach, as if it knows it all, and is sure to give the right, well-balanced answer to the world's problems. I've been a subscriber for many years. Every week it gives me an overview of what the (capitalistic) world thinks and the challenges it faces.

A few weeks ago its cover pictured B & B, the Bush and Blair Buddies: Blair boasted expensive golden cufflinks and a pensive expression on his somber face. (He uses hair coloring, by the way.) Bush, his fingers also caressing his underface, completely obscuring his chin, exhibited graying hair and a simple white button on his sleeve. The caption: "Wielders of mass deception?"

Indeed, their staunch paper ally concluded that B & B did not play straight with their people. Well, we knew this long ago. The naked truth is that the Iraq incursion aggravated the situation in Afghanistan, made matters infinitely worse for the Iraqi common people and directly played into the hands of the terrorists.

So far neither B nor B has admitted the obvious, still voicing optimistic platitudes.

Floating bombs

It's been too quiet too long on the international terrorist front. That's got me worried. Expect some spectacular action in the near future. I mean, something as devastating as the World Trade Center attack.

Not in Canada. Fortunately we are a two-bit nation. Can't even afford decent traction for our military. On September 11 the most ostentatious bastion of capitalism was destroyed. The next target will not be a symbol of our affluence, but a stab at the jugular, our very life blood – our oil. If bin Laden can stop that stream, he has halted the entire world economy in its track.

Being from the Middle East, born in Yemen, raised in Saudi Arabia, he and his adherents are intimately acquainted with the flow of fuel in that region: eighty percent of the world's oil is transported in giant tankers over the world's waters. The most explosive are those that carry liquefied gas, as volatile as anything floating on the surface of the seven seas, equal in power to a small nuclear device.

There are signs that bin Laden and Co. are targeting these water-born bombs, intending to hijack one of these gigantic ships to block the globe's narrow pathways, the bottlenecks where all ships must pass through, such as the Suez and Panama Canal, the Malacca Straights, and the entrance to the Persian Gulf. Especially the last two are critical junctions.

Believe me, there are some disturbing indications out there. Something is brewing on the high seas.

Here is what happened earlier this year: late March the "Dewi Madrim," a chemical tanker was boarded by ten pirates off the coast of Sumatra. But they weren't the regular high-sea robbers: they only disabled the radio, then took the helm and steered the vessel, altering speed now and then. Then they left, taking the captain and the first officer whose fate is unknown.

That's all. These so-called pirates were actually terrorists trying to learn how to navigate a large vessel, gaining expertise in sailing one of the biggest things afloat, in the same way the infamous 19, mostly Saudi Arabians, took flying lessons just prior to hijacking four airplanes.

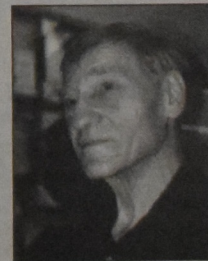
There have also been ten cases of pirates stealing tugboats for no apparent reason. The suspicion is that they can be used to tow a hijacked tanker into a busy international port, perhaps the Strait of Hormuz, the gateway to all Middle East oil, or the entrance to the Red Sea, two crucial narrows on the oil routes.

In addition, at a diving school in Malaysia a number of Malays wanted to learn about diving, but they were strangely uninterested in learning about decompression: suicide divers, apparently, training to attach bombs to ships' keels and blowing themselves up in the process.

The current danger lies on the oceans. Consider that each year 46,000 container ships ferry more than 230 million of these big steel boxes through our interconnected world. A mere 2 percent, still a respectable 4 million are ever checked for contents. That means that almost all of these hundreds of millions of cottage-size compartments pass through our harbors in good faith.

Most of these giants are registered in such lawless countries as Liberia or Panama or Bermuda, where the red tape is minimal, the fees low and the labor laws lax. As a rule, except for the captain and some officers, the crew is from China, the Philippines or Indonesia, paid well below the minimum wage. And many are paid-up Muslims. So, count on some brilliant fireworks in the near future.

In today's crazy world of Arnolds and Dubyas expect the unexpected.



Bert Hielema ran the 8 km on his 65th birthday in 40 minutes. On his 75th he did it in 43:56. Slowing down alright.

Advertising / Business Directory

European churches want role for churches included in constitution

Luigi Sandri

Rome (ENI) — Representatives of European churches have called for the future constitution of the European Union (EU) to provide for a "regular dialogue" between EU institutions and churches, make an explicit reference to the continent's "Judeo-Christian roots" and guarantee — as the current draft already does — religious freedom for all faiths.

The call came at a meeting in Rome with Silvio Berlusconi, prime minister of Italy, which currently holds the post of EU presidency. It was made in advance of an EU summit in Brussels on Oct. 16 and 17.

One of the key issues being discussed by EU leaders is a draft constitution intended to streamline

the 15-nation EU so that it can deal with the influx of 10 new member states next year.



Silvio Berlusconi, prime minister of Italy, and currently EU president.

Cardinal Camillo Ruini, president of the Italian (Roman Catholic) Bishops' Conference, underlined the need for the constitution to "recognize clearly and safe-

guard fully the institutional autonomy, the specific identity, the rights and the role of the churches, as a symbol of freedom and the reciprocal co-operation between religious and civil institutions."

The current draft provides for a "regular dialogue" between EU institutions and churches, and Ruini said any changes to the text, which he described as a "delicate compromise," would be "unfounded and unacceptable."

The cardinal said he hoped the preamble of the constitution would contain a "specific" recognition of Europe's Christian roots, one of the most controversial matters discussed by the convention of European politicians that drew up the document.

The church representatives at

the Rome meeting came from the Church and Society Commission of the Conference of European Churches (CEC), which groups most European Protestant, Anglican and Orthodox churches, and the Commission of the (Catholic) Bishops' Conferences of the European Community (COMECE).

The two church bodies regularly meet representatives of the country that holds the rotating EU presidency.

The president of the Federation of Protestant Churches in Italy, Giovanni Federico Long, said at the meeting that European churches remained committed to supporting policies that advance human rights, and he stressed the importance of legislation guaranteeing religious freedom.

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Event DUTCH COMMUNITY CHRISTMAS SONG SERVICE On Sunday, November 30: 7:30 p.m. at the Emmanuel Reformed Church, 170 Clarke St. N. Woodstock, Ontario Rev. Roeland Hartmans officiating Babysitting provided Refreshments served after the service We invite you All to Come!	HARM (Harry) HAMMING Beloved husband of Geertje (Grace) Dear father of: Jacob & Ann, <i>Wilsonville</i> Martin & Carolyn, <i>Smithville</i> Margaret & Harold Vandermeer <i>Villa Nova</i> Loved grandpa to: Matt, Dan, Tony, Alicia, Kim, Rob, Chris, Ben, Christina & husband James Meyer, Robyn, Patricia, Juliann, and Kerri. Dear brother of Grietje & husband Martin De Jong in the Netherlands. The service was held at the Hope Chr. Ref. Church in Brantford on Fri. Oct. 17 at 11 p.m. "My grace is sufficient for you." 2 Corinthians 12:9	Obituaries On Tuesday, October 14, 2003 the Lord took home in his 80th year our dear husband, father and grandfather JENNIE WAGENAAR (de Haan) "For by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God." Ephesians 2:8 Beloved wife of Bert Wagenaar for 46 years. Lovingly remembered by her children and grandchildren: John & Margot Wagenaar, <i>Wyoming</i> Melissa, Janelle, Lynnae, Jonathan, Matthew & Shaelyn Nancy & Corad Kaptein, <i>Bayfield</i> Nicole, Meagann, Erica & Jacklyn James & Doreen Wagenaar, <i>Sarnia</i> Trent & Nathan Dear sister of: Henry & Marianne de Haan, <i>Strathroy</i> John & Ann de Haan, <i>Strathroy</i> Herman & Theresa de Haan, <i>Sarnia</i> Alice & Andrew Vroom, <i>Peterborough</i> Aren & Mary de Haan, <i>Wyoming</i> The funeral service was held on Oct. 4 2003 in Redeemer CRC, Sarnia, Ont. Rev. Jack Westerhoff officiating. Correspondence: Bert Wagenaar 4839 Bridgen RD, RR #2 SARNIA ON N7T 7H3	<p>Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.</p> <p>RATES TO December 31, 2003 Ext. fund: we pay 4.0% RRSP: you earn approx. 4.2% Call: 416-461-1207 Write: Christian Reformed Extension Fund 45 Harriet St. Toronto, ON M4L 2G1 Fax: 416-465-6367</p> <p>For Sale</p> <p>DUTCH SHUFFLEBOARDS FOR SALE Heavy duty hardwood, 30 Puck built in storage. Can. \$160 US \$140. Shipping included. Order from: W. Noordam, 42 Queensway Dr., Chatham, ON, Canada N7M 4G4. Phone 1-519-354-6463. Email: paul.k.noordam@sympatico.ca</p>
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Events/Advertising

CALENDAR OF EVENTS

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion

- Nov 1 Three Masters Concert** inspirational music and classics on organ and piano by: Sander van Marion, Andre Knevel and Willem van Suijdam. 7:30 pm, at the Rehoboth United Reformed Church, 77 Glancaster Rd. **Ancaster**. Tickets \$12. For info: Louis Andela 905 765 6124.
- Nov 1,2 Burlington CRC 50th anniversary.** Saturday, program and reception 7 p.m. at Part Bible Church and Sunday, celebration service at Burlington CRC. See ad this issue.
- Nov 7 Christian Festival Concert** under the direction of Leendert Kooij in ROY THOMSON HALL. \$30/\$22/\$16 Call 416-636-9779.
- Nov 8 Salem Mental Health Assoc 40th anniversary celebration dinner** 6:00 p.m. at Redeemer University, **Ancaster**, Ont. Reservations required. Phone 905-528-0353 or email: salem@saalem.on.ca
- Nov. 8 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. Centennial Road Standard Church, Centennial Road, North of **Brockville**. Freewill offering. (613)923-2487
- Nov 8,9 Alliston CRC 50th anniversary.** Sat. open house, dinner, program, Sun. special services. For more info, see ad this issue or call 1-705-458-4433 or wcolyn@sympatico.ca
- Nov 14 Concert in the Clinton Chr. Ref. Church** at 7:30 p.m. Tickets \$10; \$5 for children. See ad this issue for more info.
- Nov 22 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. First Christian Reformed Church, 33 Shirley Ave., **Barrie**. Freewill offering. (519)637-4357
- Nov 29 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. Providence United Reformed Church, 447 Second St., **Strathroy**. Freewill offering. (519)637-4357
- Nov 30 Dutch Service** at the **Ancaster** CRC. 3 p.m. Rev H. VanderPlaats preaching
- Nov 30 Dutch Community Christmas Song Service**, 7:30 p.m. at the Emmanuel Reformed Church, 170 Clarke St. N. **Woodstock**, ON Rev. Roeland Hartmans officiating Babysitting provided Refreshments served after the service
- Dec 5, 6,7 Bethel CRC of Lacombe, Alberta**, 50th anniversary - weekend of praise, thanksgiving and fellowship. All former and present members and friends are invited. For info, call: Eleanor Wildeboer at 403-782-2602 or e-mail wilelwildeboer@aol.com (See ad this issue)
- Dec 6 Pro Musica Choir, Brent Fildfield conductor, Bruce Kirkpatrick- Hill, Organ. A Christmas Proclamation.** 8.00 PM. Wellington Square United Church, 2121 Caroline St. **Burlington** ON. For info call: 905 632 1347 or visit www.promusicachoir.org
- Dec 14 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. Knox Presbyterian Church, 55 Hincks St., **St. Thomas**. Freewill offering for Christmas Care & Salvation Army. For info: (519) 637-4357
- Jan 17 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. Wallaceburg Christian Reformed Church, 150 Bruinsma Ave., Wallaceburg. Freewill offering for the Canadian Bible Society. (519)637-4357
- April 10 Annual Festival of Praise** by the **Christian Male Chorus** Association of South Western Ontario. 7:30 p.m. Centennial Hall, 550 Wellington St. **London**. Five choirs with over 200 men participating. Ticket: \$13 (519)451-5484 or email: jettrickk@sympatico.ca For information: (519)637-4357.
- May 2 Concert of Sacred Music by St. Thomas Cresendo Male Choir** 7:30 p.m. Knox Presbyterian Church 55 Hincks St., **St. Thomas**. Free will offering for Canadian Bible Society. (519)637-4357



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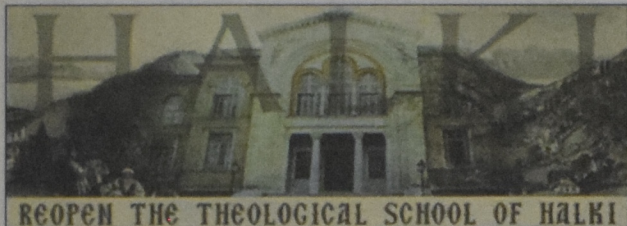
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News

Turkey's Orthodox Patriarch seeks permission to open theological schools



Barbara G. Baker

ISTANBUL (Compass) — Ecumenical Patriarch Bartholomew I of Istanbul stepped up his public campaign with the Turkish government during August, petitioning for the reopening of Orthodoxy's prestigious Halki Theological School.

In official audiences which attracted considerable attention by the Turkish media in Ankara, the Orthodox leader met first with Foreign Minister Abdullah Gul and later with Prime Minister Recep Tayyip Erdogan.

Patriarch Bartholomew told reporters after both visits that while discussing "the problems of the Greek church and patriarchate" with the two leaders, he had raised specifically the issue of Halki's closure as a matter of freedom of religion and conscience in Turkey.

"The prime minister told us that they will consider our problems with goodwill," Bartholomew told the press after his meeting with Erdogan. "We hope that certain concrete results will be reached in the near future."

Banned since 1971

Located on Heybeli Island off the coast of Istanbul, the Halki school was founded in 1844. As the principal center of religious instruction for the Greek Orthodox worldwide, the historic institution houses a library

of some 50,000 volumes and can accommodate from 80 to 120 seminarians and theologians. But for the past 32 years, its doors have been locked.

Since 1971,

Turkey's minority Christian communities have been forbidden to provide religious training at the higher education level for their clergy. Both the Greek Orthodox Church's Halki Theological School and the Armenian Apostolic Orthodox Church's Holy Cross School were ordered closed under this law.

As a result, the number of trained Greek and Armenian clergy has dwindled steadily. Sending candidates abroad for religious studies proved to be a heavy financial burden for these small communities, and few priests have returned after graduation to minister in their mother church.

Shortage of priests

Less than 3,000 citizens of Greek origin remain in Turkey, but the much larger Armenian community numbers about 55,000. With 43 churches and another 16 communities without a church, the Armenian church in Turkey has only 18 ordained priests.

"We desperately need another 40 or 50 priests, but there is no place where we can train and prepare them," a source in the Armenian church told Compass. "We can't even organize classes for them without the government authorities protesting that we are breaking the law. Only private tutoring is legal!"

According to a recent newspaper report, the Turkish prime minister polled a Muslim mufti from Thrace on the issue during a visit this summer to Thessalonica. The Muslim leader reportedly told Erdogan, "There is no harm to anyone if they study at the Halki school."

So the ruling Justice and Development Party (AKP) appears to be looking favorably upon the request, which some Turkish press reports say is inevitably linked to Turkey's hard-paced bid for acceptance into the European Union.

mous, claiming that nowhere in the world did such an arrangement exist. In order for the seminary to resume, he insisted, it was necessary for it to be under the control of either the Education Ministry or the Higher Council of Education.

But Bartholomew has argued that state controls contradict both the spirit and the letter of the Lausanne Treaty signed by Turkey in 1923.

Nevertheless, Bartholomew reiterated in a recent live television interview that the church would not reject reasonable educational controls over the operation of the Halki school, once the government permits it to reopen.

One compromise proposal reportedly under discussion between government and church leaders is the formation of a Christian theological faculty within the Turkish university system. Such a system could link a basic liberal arts degree with a separate track devoted to religious instruction, including classical languages as well as theology.

ligious instruction, including classical languages as well as theology.

"This could be an ecumenical institute, run jointly by all the churches in Turkey," one church source commented. Once the theological students complete their university diploma, they would be prepared for formal ordination in their various church confessions.



The theological school of Halki sits on a hilltop

State control

Two days after Bartholomew met with Erdogan, Education Minister Huseyin Celik declared in an August 30 interview in Milliyet newspaper, "If people want to open their own theological school, what the state, the government and the education ministry must do is facilitate this. Don't we open Muslim theological schools in Europe?"

However, Celik noted that it was "impossible" for such a school to be autono-



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